

The Two Worlds.

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PRICE ONE PENNY.

SPIRIT IDENTITY.

IV. THE CASE OF LIEUTENANT F—W—, AND
LIEUTENANT AND A.D.C. E—.

BY EDINA.

THESE two messages fall to be dealt with together, simply because the officers, whose initials are above given, were "introduced" by Colonel A— to the medium one afternoon in January last while she was walking along Albany Street. The communications emanating from them were penned at one sitting, viz., on the evening succeeding the day on which they first appeared to the vision of the medium as above mentioned. At the interview in the street our medium was told by F—W— that he had been engaged in the Afghan War, and had died of dysentery after great suffering at Candahar. The other communicator Lieutenant E— informed her that he had been killed at the battle of Lang's Nek in the Transvaal, enacted his death scene on the street, and told her that when the fatal bullet struck him he was crying to a brother officer, "Come on, Monck, let us die in the front rank. Floreat Etona!"

Following this interview came the two messages now to be dealt with. Each of them is headed with the full name of the communicator, while the handwriting is different and distinctive. I deal first with the message purporting to be from Lieutenant F—W—. He begins by informing the medium that all the officers who have appeared to her, and written messages by her hand, have come solely because of the visits to our home of the gentleman to whom I have alluded in these articles, and because many of them knew him in earth life. The message then states the rank the communicator held in a certain regiment of Indian Grenadiers; mentions that he was the youngest son of a retired captain in the army, and gives his father's name and residence in Somersetshire; states the year in which he left Sandhurst, and was gazetted to a certain regiment of foot, from whence he was transferred to the regiment in which he was a lieutenant at the date of his demise; and lastly, gives his age at the date of death (24). The message contains the following postscript: "If you wish to see my likeness, it is with Hampriage and Company, 5, Park Street, Calcutta."

Knowing nothing whatever of these communicators, or even if they had ever existed, I could at first get very little information, more especially as the officer before referred to was absent in London. I searched the obituary columns of the *Times* for a month subsequent to the date of death given by F—W—, but I could find no trace of any person of that name. As a last resource I wrote to London to the gentleman just referred to, inquiring if F—W— could be traced. As regards Lieutenant E—, I discovered his death in the *Times*, and that the information given at the verbal meeting on the street was quite accurate.

By return of post I received a letter informing me that F—W— had died at Candahar about the date specified. This information had been got from the Army list of that year. The letter also informed me that Lieutenant E—, the other communicator, had been killed at Lang's Nek, and his death had been immortalised by Miss Elizabeth Thompson (now Mrs. Butler) in a picture of the battle, which bore the motto "Floreat Etona," and it was further suggested I should endeavour to get a copy of Shadbolt's book on the Afghan war, which would give me the details of the life and history of F—W—. The only copy of this book existing here, so far as discoverable by me, was in the Advocates' Library. These two volumes are not lent out, but access can be got by an order from a member of the faculty. Having procured the necessary credentials I examined the book, and found a biographical notice of F—W—, which completely verified the message written in our note book in every detail. There are nineteen pages of photographs of officers killed in this war, or who had died of wounds or disease, and amongst these I found a likeness of F—W—. The medium was taken to examine the volume, and four

photographs with the names of the officers covered over with a sheet of paper were shown to her, and the question put if she had ever seen any of these persons before. She at once pointed to the correct photograph, and said that was F—W—, who had said he had died of dysentery at Candahar.

I have been unable to discover whether or not there exists a firm of Hampriage and Company, carrying on business at 5, Park Street, Calcutta. The only directory I could obtain here was a Colonial one, and under the head of Calcutta I found a very short list of tradesmen and shopkeepers. Hampriage and Company (if such a firm exists) were not in the list, but I found on going over it that there is a thoroughfare in Calcutta known as Park Street.

Space will not now permit me to deal with the case of Lieutenant E—, which presents some novel and interesting features, and I shall reserve it for another article.

(To be continued.)

WHAT IS A GHOST?

BY REV. J. P. HOPPS.

If we talk of "a ghost," people laugh or sneer. If we talk of "The Holy Ghost," they take off their hats and kneel. So much for habit and prepossession. It does not seem to matter whether we say "Holy Ghost" or "Holy Spirit," neither does it matter whether we say a "ghost appeared" or "a spirit appeared." A ghost, then, is a spirit. But what is a "spirit?" Simply a person who has got out of the body, "this muddy vesture of decay" which did "grossly close it in." Is the person less real, then—a kind of bankrupt personality—a sort of escape of gas? It would not seem like it if we reflected that of Him who is the supreme being in the universe it is said, "God is a spirit."

The average human being is under the delusion that he sees all there is to see, and hears all there is to hear. He is not to be blamed for it. He came into what he calls "the world" with his physical apparatus, and it has taken him all his time to comprehend it, provide for it and use it. He is bound to stick to the only bridge he knows. At present, all we can expect of him is that he shall take off his hat and kneel when we mention "The Holy Ghost." The time will come when he or his successor will draw the great inference, and grasp the idea that other ghosts besides "The Holy Ghost" may be somewhere; perhaps not as far away as he had imagined.

Some dim consciousness of spirit-life has been awakened in him all along by the conventional teaching of the Church concerning "Heaven" and "Hell" (though his heaven has only been a huge, sensuous, and closely-guarded palace of delight, and his hell only a melodramatic chamber of horrors), and his mind has been quickened of late years by rumours from the wonderland of Science concerning things unseen. He has even commenced to learn the revolutionary truth that sight and sound are not what they appear to be—that they are mere vibrations which some subtle master of the house within translates into sight and sound; and he has even caught sight of the tremendous fact that if his senses were differently graded, the old familiar world would disappear, and sights and sounds would all be changed. But he has not got far yet on that amazing road.

Before any one can begin to realise what a ghost or spirit is, he must get a good grip of the fact that matter is not necessarily like lead, or mud, or pork, or a £5 note. He must know it as a common-place that oxygen is as truly matter as granite, and that the subtle vapour which can pass through a steel cylinder is as truly matter as the hard metal through which it passes. He must also accustom himself to the vital fact that what we call mind is the master of the body—that the hand knows nothing about the writing, and that the tongue and teeth know nothing about the speaking. The master of the house alone knows. They are only instruments. Then, feeling his way on, he may perchance come up with the splendid truth that if a being could possess a body which, for subtlety and fineness, would

equal the subtle fineness of thought, such a being might be invisible and intangible, and yet be capable of movements and far-reaching combinations altogether beyond the ordinary clumsy creature, whose body and mind are, at present, so ill-matched and so little agree. What would such a being be but a spirit? And that is as scientifically conceivable as the existence of the ether of space.—*The Coming Day.*

THE HAUNTED HOUSE OF BEN'S HOLLOW.
By "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

THERE were several people staying in the house, and four or five young officers had come over from the barracks to dinner. I got one of the young Miss O'Briens to take down to dinner, while Aimée fell to the lot of one of the officers, and we were separated by the whole length of the dinner table, so we did not get a chance of speaking to one another till we met in the drawing-room later on.

In the course of the evening I found myself seated near Miss O'Brien (the aunt), and took the opportunity of making myself agreeable to her. She told me that she had known Aimée's mother and aunt when they were young, but she had been so much occupied of late years that she had rather lost sight of them till they had met by chance in Paris last winter. She had heard that Aimée had been making inquiries into Spiritualism and had much pleasure in helping her, and with this mutual bond of sympathy between them the old friendship between the families had been renewed, and she and Aimée had persuaded Madame Bonnell to come over to London for a change during the London season. From Miss O'Brien Aimée had heard a great deal of Spiritualism, and together they had visited some of the best mediums, and Aimée had enjoyed the pleasure not only of hearing from her father but she had also been enabled to see his face again in a materialised form. She had begun also to develop the gift of clairvoyance herself, and hoped ere long to get further proofs that those whom we have so long been accustomed to regard as lost to us for this life at all events are still able to return and visit and help us.

Miss O'Brien, however, said she would tell me more on these subjects another time, because she did not wish to discuss them in her brother's drawing-room. There was a tacit understanding between them that during her visits to her brother she would not speak of what was to him as his *bête noir*.

"Why," said she, "should I go out of my way to force my opinions on those who do not want to hear them? When Henry has some friend in the other life that he *really wishes* to see, he will be glad enough to seek for a road to reach them. As yet all his interests are in this world; he is not yet ready for Spiritualism, and we only worry and annoy one another by the useless discussion of the subject. He does not want to be convinced, and proofs in such cases are only thrown away. I am always ready to help those who want to know about Spiritualism, but I object to waste my time on people whose only idea in arguing with me is to convince me that I am a fool, and who really pay no attention to what I may have to say. Some other time, when we can be quiet and by ourselves, I will tell you more if you wish, Mr. Harden."

Accordingly we talked on other matters, and I found Miss O'Brien a most agreeable and clever woman. Presently, Aimée joined us for a short time, and the somewhat "conscious" manner of us both must have attracted Miss O'Brien's attention, for I saw her look at us once or twice with a highly-amused expression.

The next day was so much occupied by my friend Gerald and the plans he had made for our amusement, and by making myself—as in duty bound—better acquainted with my host's family, that I had not a chance of more than a few minutes' private conversation with Aimée, and we agreed that until I had obtained her aunt's consent we must keep our engagement as private as possible. The only person to whom Aimée wished to confide our secret was Miss O'Brien, and she guessed it already, we felt.

The day after, however, fortune favoured us, and we contrived to stroll away from the rest of the party, who were engaged at lawn tennis, and to take refuge in the shrubbery, where we had a long talk all by ourselves at last.

After the usual lovers' talk, which I need not repeat, since it was more interesting to ourselves than it would be

to any one else, Aimée asked again why I had thought she was engaged to a Frenchman, and I told her what Jack had said on his return from Genoa.

"But how could he say that?" exclaimed Aimée. "I most certainly never said a word about any Frenchman. He asked me if I loved any one else, and I told him he had no right to ask me that question. I had tried to soften my refusal of his proposal as much as I could, but he seemed more angry than anything else, and said I had just made a 'cat's-paw' of him, or some such speech, and added that if it was *you* I was in love with I was wasting my time, for you had not much of an opinion of any woman, and always said a man must be a fool to get married. I confess I felt very angry with him and thought him rude, and I was glad to cut our interview short.

"I wondered why you did not come to see me, and it was not till Madame de Marteville called next day that I learned you had left Genoa without even bidding us goodbye. She was very indignant with me for refusing Mr. Masters, and with you too, for she said you had behaved most rudely, running away as you did. I should tell you first, however, that the day before she had spoken to me about what she called 'ce Monsieur, your English lover,' and said she had been asked by him to find out if there was any chance of my accepting him if he proposed. The poor young man, she said, was so diffident he did not like to ask me till he had some hope of his proposal being listened to. She did not mention any name, and I thought she was speaking of *you*. I never imagined Mr. Masters could be diffident about anything or bashful under any circumstances; and I told her to tell the gentleman that if he wanted an answer to his question he must ask me himself for it. I never dreamed she was speaking of Mr. Masters, and she never thought of *you*. It seems that your friend made a confidante of Madame from the first, and as you were generally together she never noticed you much or thought *you* might have intentions.

"Also, she was quite indignant that I had refused her *protégé*, and she had come to ask me what I meant by it. She had seen Mr. Masters again, and had told him that she could not understand it, and had repeated to him our conversation. Mr. Masters had laughed, and said, angrily, that perhaps the mistake came from not mentioning his *name*, and that possibly it was Mr. Harden who was the lucky man, in which case, he added, he should be sorry for *me*—for his friend Harden was not a marrying man at all, and that, indeed, as soon as he had told you about the matter and that I had refused him, and yet had admitted to Madame de Marteville that I cared for *one* of you, you had at once remarked that in that case the sooner you got out of Genoa the better, for amongst them the women seemed likely to make it unpleasantly warm for you—you were afraid you might be married against your will some fine day, and disposed of by a committee of match-making ladies.

"He also added that you had been so alarmed that you had actually taken the first train and gone away. To say that I felt insulted and indignant at such a speech is but a feeble way of expressing my feelings. It seemed such a cruel insult that you should have spoken and acted like that, and that Mr. Masters should have dared to repeat it to Madame de Marteville. I could hardly believe it; yet, when time went on and you never sent even a word of farewell, I could only think it must be true, and that I had been most foolish in treating you with the thoughtless frankness and confidence I had done, and I resolved to let it be a lesson to me for the future since I could be so cruelly misunderstood. The fact that I did indeed love you only made my position harder to bear. It seemed so terribly humiliating to think that I should have allowed myself to love one who did not love me, and who had only been amusing himself at my expense. Worst of all, too, that your friend Mr. Masters should have known it, and have told Madame De Marteville. That you, too, should have read my secret and despised me. I cannot tell you all I felt, all I thought, dear Richard—it is too humiliating to me, and but for your unfeigned joy when you saw me again I should never have spoken to you any more. Yet when I saw you I could not but read in your face and voice that there had been some strange mistake between us."

Aimée's narrative astonished me greatly, and I hastened to explain in my turn why I had left Genoa so suddenly. That I had gone without waiting to hear the result of Jack's proposal, feeling, fool that I was, that he would be accepted.

What a fool I had been, and what a needless amount of suffering I had caused both her and myself. What a treacher-

ous part, too, my old friend Jack had played towards each of us. I could hardly have believed it had any one but Aimée told me. This, however, explained in part, at least, his altered manner to me and the sulky temper he had displayed of late. Yet what a change it was that had come over him; it was difficult to imagine he could be the same person I had known for years, and believed to be so kind and good-natured, if even he had been somewhat selfish at times. It seemed that since he could not win Aimée himself he was bent on making all the mischief he could between us. The discovery pained me greatly, though I did not feel it so much as I should once have done.

(To be continued.)

IS LIFE WORTH LIVING—IN HELL?

A JESUIT FATHER v. A CATHOLIC SCIENTIST.

A wit to whom the question was propounded, "Is life worth living?" replied, "That depends upon the liver," an answer which exemplifies the essential quality of wit—the juxtaposition of incongruous ideas. The question as set forth at the head of this paper is much more difficult to answer. Much depends upon the condition of life in the proposed locality, and nobody is prepared with very exact information on this point. Father Bernard Vaughan thinks he knows something, and proposes during Lent to enlighten his hearers on the matter, but the accuracy and precision of even his knowledge is open to considerable doubt. There is a general impression that the place is decidedly insalubrious and uncomfortable. A person who had accompanied the British troops to Suakin was asked on his return whether that place was as objectionable as it had been said to be, and is reported to have replied that if he had a house at Suakin and another in the region about which Father Vaughan is so inquisitive, he would shut up the house at Suakin and go to live in the other place. From this we might infer that there are worse residential localities; but it is, after all, no satisfactory answer to Father Vaughan, who deserves public gratitude for breaking the ice, so to speak, about this traditionally warm place. The subject is too much avoided. Many persons seem afraid of the topic. It is generally regarded as unfit to talk about to ears polite, yet surely the subject is of profound interest. Sometimes a Salvation Army preacher speaks plainly and—far too frequently—profane people molest our ears by reprehensible references; but when a dignitary of the most venerable and, in that sense, respectable of our churches placards our walls with this momentous question, Hell ceases to be unmentionable, and it cannot be regarded as vulgar or irreverent to give a little consideration to the subject.

The chief trouble is, as before hinted, to procure really authentic information. If a special reporter with a modern regard for accuracy could be sent, useful light might be thrown on details which at present, it must be admitted, are somewhat obscure. To most minds the land beyond the grave is, as it was to Shakespeare, a place of mystery, "an undiscovered country from whose bourne no traveller returns." Even the Scriptures are not explicit. The gleams of light are figurative and parabolic. If, indeed, we could give a literal signification to the language of the Rich Man in the Parable there would be little difficulty in giving an emphatic negative to Father Vaughan's interesting inquiry. The special reporter would be of no use. He would be speedily cremated and his note-book dessicated in the material flame.

In the treatise of *Purgatory according to the Revelations of the Saints*, the Abbé Louvet quotes Sainte Françoise Romaine to show us that Hell is divided into four compartments or zones, and that Purgatory is simply a department. It further appears to be, though this is not dogma, in the centre of the earth. It is so hot that gold and iron are fused and granite rocks are reduced to molten lava. The place for the most wicked is nearest the centre, where it is hottest. Little children who have died unbaptised and those whose sins are expiable by suffering inhabit the outer zones. If Sainte Françoise Romaine is to be trusted, there can only be one answer to Father Vaughan's inquiry.

But apart from some hopes which might be entertained *a priori* from the contemplation of the Divine benevolence in Nature, and the extreme improbability of a great and good Creator submitting the creatures of his hand to frightful and eternal torments, there is the important reflection that Sainte Françoise Romaine lived a long time ago, and many things have happened since then. I remember once entering

the porch of the church at Friburg and observing an old woman standing in front of a picture there. It represented the flames of Hell, amid which a number of unhappy creatures were writhing in torment. Sundry devils with tridents, like toasting irons, were keeping them in the frizzle. The poor old woman was weeping bitterly. I conjectured that some one belonging to her, perhaps a husband or a son, had departed this life in a state of mortal sin, and she, with the assistance of the artist, was realising his sad condition. This was the comfort the Church afforded her. But the artist and the authorities who allowed his picture to disfigure the porch were not acquainted with the latest views of scientific Catholics; or it may be they had only a view of the Swiss side of Hell, and not with that region with which heretic but intelligent Englishmen ought to be acquainted. That view is given by a devout Catholic, a man of science, Mr. St. George Mivart, in a recent number of the *Nineteenth Century*. He says, "Nothing, in fact, has been defined by the Church on the subject of Hell which does not accord with right, reason, the highest morality, and the greatest benevolence. According to it no one in the next life suffers the deprivation of any happiness which he can imagine or desire, or which is congruous with his nature and faculties, save by his conscious and deliberate choice. According to it, also, God has refused to no man who fully obeys the voice of conscience, heathen though he be, the full beatitude of the light of glory and the Beatific Vision. Hell in its widest sense, namely, as including all those blameless souls who do not enjoy that Vision, must be considered as, for them, an abode of happiness transcending all our most vivid anticipations, so that man's natural capacity for happiness is there gratified to the very utmost. Nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that thus considered there is, and there will be for all Eternity, a real and true happiness in Hell."

These words give to us—poor lost heretics—some little comfort. Origen did not despair of the conversion of the Devil, and Hell may not be so bad a place after all. True, they are the words of a scientist, not a theologian, but I prefer to stand by the scientists. They may not believe quite as much or as readily as the theologians, but they generally know a great deal more.

J. W. S., in the *Manchester City News*.

MORE ABOUT DIRECT WRITING.

WHILE in London recently, on a visit for a few days, during which my husband and self were the guests of Mr. and Mrs. Everitt, at Hendon, we were the recipients of a message given by what is known as direct writing. On the night of the 22nd of January, while at supper, I explained a desire, if possible, to get such a message, and Miss Everitt, through whose instrumentality it is obtained, very kindly seconded my wish. Accordingly, a sheet of notepaper, after being initialed in two corners by my husband and self, was placed in an empty writing-desk of Miss Everitt's. The box was locked, and Miss Everitt desired me to keep the key until required, which I did. The following morning, while at breakfast, raps were heard at the table, and, in reply to questions, it was elicited that a message had been written, and that the box might be opened. The box was brought. I opened it—the key having been secure in my possession all the time—and found the same sheet of initialed paper, with the following message written, apparently with a black lead, in small letters, lines very close and straight:

"Dear Friends,—We are very pleased to give you a welcome from our band, as the representatives of your society. We give you our hearty greeting and good fellowship. Go on, dear friends, in the good cause of sowing the seeds of knowledge and truth of the life hereafter, and the certainty of meeting with the loved and dear ones gone on before, and to make known their presence and counsel, to guide and help you in the right path of truth, for it is a great truth—one that cannot be put down or denied. We trust your visit here will be conducive to help you mentally and physically, that you will return with renewed health and vigour. With the united love of the band, your wellwisher,

"KATIE ROGERS."

To the suggestion which might be made by sceptical minds, that there may have been a duplicate key to the box, I can only say that all who are happy enough to know Mr., Mrs., and Miss Everitt will know that their uniform integrity and devotion to truth during many years would put such a suggestion entirely out of court.

M. A. SADLER.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

Of course, the prosecution (or persecution, rather) of Dr. Slade was a big advertisement for Spiritualism, which set many hundreds at work to search and prove the reality or falsehood of its claims. I date my own Spiritual conversion from this event.

Walking through life dissatisfied with all forms of Christianity, I had felt indeed that Spiritualism, when I heard the name, was only a return to the superstition from which I had escaped—that it was a blot on nineteenth century intelligence. I felt glad indeed on the first perusal of that letter of Lankester's that this base trifling with the sacred affections of humanity had been exposed, but almost before I had folded away the paper, the thought came to me, "What after all can be at the bottom of this?" I little thought that I stood on the threshold of a subject which would give new colour to my life, and settle for ever the question that had so often agitated me—"Is there continuity of existence after the change of death?" Out from the realm of speculation I dragged the question, and found complete rest.

Another prominent medium at this period did suffer imprisonment, Dr. Monck, who after his release had most successful sittings vouched for by the best men and women in the movement. A medium called Lawrence, under a similar statute, was also sentenced to six months' imprisonment, who since his release—fifteen years since—has given utterance to the most varied and wonderful records ever set down. A retired Indian judge, A.T.P.P., has been the scribe who for all these years has chronicled Oriental controls, historical controls, and other spirit messages, some hundreds in number, which are a complex study to many.

The record of Spiritualism would not be complete which failed to acknowledge the good work which has been done by Mr. James Burns, a pioneer of the movement, a brilliant writer, and a courageous man who stood to the front when mediums had to be defended, and who with a large heart and generous hand did much to develop some of those powerful workers who still do yeoman service to the cause. His institution in London was for years the centre towards which many minds looked for counsel and encouragement. Very much devotion which would have broken the spirit of most men has been shown in the life of James Burns. People who may have to differ with his methods cannot but admire his rare courage, and the brilliant services he has oftentimes rendered. London was for many years the centre of spiritual work. The Sunday meetings at which Dr. Peebles spoke with such power, where W. H. Lambelle gave those interesting lectures on all religious systems which first brought to light the mediumship of W. J. Colville, now for many years back a prominent American worker, were carried on under Mr. Burns' fostering care.

Spiritualism as it blossomed amongst us reared some rare and choice plants, which flowered and gave expression to its beauties in marvellous strains. No greater miracle was ever set down than in the life of the man with whom for many years some of us have been familiar—Mr. J. J. Morse. Without what is called mental culture, with limited education, under the inspiration of those spirit people who utilised his rare organism, he has given utterance to many thousands of brilliant addresses which could not be excelled by any master of thought amongst us. "Wise as Plato," said Serjeant Cox regarding him when in the trance condition. Now he is cultured in every way normally, and full of intellectual power in his own person. The Spiritual movement has had no more powerful representative than this worker, who was almost pitched into it against his will. Like others, when he heard the name of Spiritualism in a shop kept by the mother of John Page Hopps, he said, "You are not such a fool as to believe in that stuff, are you?"

From strange quarters have been raised some of those workers who through their spiritual gifts have illuminated the world. This rounded instrument for the transmission of the thoughts of spirit people was a public-house waiter when the power brought him into prominence. He attended a meeting on the advice of Mrs. Hopps, which was held at the house of Mr. Cogman, a man of singular devotion to the great truth, and here he was affected, fought for a time against the influence, but like so many, was conquered at last, and became the eloquent mouthpiece and servant of the spirit world whom the movement knows so well. What golden treasures has he not oftentimes scattered in our midst; what searching and profound wisdom on all subjects have

we not listened to; what choice building up of the subject matter, going from point to point, and making clear and plain to the simplest intelligence! A perfect fountain of knowledge is behind the man, and if the movement had only reared this single example of spiritual gifts it could not have been cried down as having nothing worthy in its ranks; but he is one only of the many whom those heavenly spirit guides have brought forth to refresh and fill with new life the age in which we live.

I might say much more than I have done regarding Mrs. Hardinge Britten, who also with tongue and pen has attracted thoughtful minds to our cause. Her "History of American Spiritualism" and "Nineteenth Century Miracles" are perfect storehouses of information regarding the new truth that the spirits have come amongst us. She has also edited and translated two most peculiar works, entitled, "Ghost Land," and "Art Magic," now exceedingly rare.

Mr. and Mrs. E. W. Wallis, of Manchester, are amongst the most prominent and honoured workers in the movement, no less for the fine quality of their mediumistic gifts than for their individual worth. It has been my great privilege to have held the friendliest relations with them for upwards of fifteen years, and I know no pair of people of finer integrity in the ranks. It has been a consecration of their entire selfhood to the work. Full of active force, and with a burning desire to make manifest the views of a higher future life for humanity than has hitherto been preached, they have been most untiring in their efforts. Years since, both set themselves to investigate whether there was truth or falsehood in what they heard stated, and like crowds of others, had to yield to the genuine facts which meet every earnest searcher. Both became mediums, and it is stated that the spiritual guides helped on their union, which has indeed proved a happy marriage of love and judgment. Early in their married life, amid much discouragement, they carried on the work in the East End of London, which had been vacated by the brave Mr. Cogman. After this was given up the demand for speakers drew Mr. Wallis into the ranks, and wherever Spiritualists gathered together he soon became a favourite, for the sweet genial and sociable nature he possesses as well as for the bright and eloquent addresses of which he was the mouthpiece. Mrs. Wallis was later in stepping on to the public platform, but her clairvoyance and tests in private were much appreciated. Fifteen years since, in London, I was on a visit to some friends, when she dropped in with her first baby in her arms, and in that home was brought very close to me the reality and value of the spiritual communion. Taking the hands of the father and mother, a son gone on spoke forth to his parents, as they said, in the old familiar way they had known so well on earth. I left that house in a reverent spirit of gratitude that such was possible in these days. At other times in my own home I have had the most palpable tests from people unknown to her but whom I could clearly recognise. There is undoubtedly the closest sympathy between them in all they do, the daily thought of both is to work so that the highest human blessedness might be brought home to the needful. I feel that they count the integrity of their own souls better than the best name the world could give them. St. Paul said, "I suffer not a woman to teach, but to be in silence," a sentence that has produced manifold evil. Who, that has heard the many eloquent lady speakers in our ranks, but must have felt how richly they were endowed to teach religion and morals—their moral, affectionate, and religious feelings so fitting them for the work. Mrs. Wallis is an exemplary housekeeper, wife, and mother, but these are not functions enough for her, she has still energies to spare, a reserved power for other work. Living close to them during their stay in Glasgow, I can recall times when, stepping out from household cares, she became immediately the source of a lofty inspiration, an eloquent and elevated teacher, before whom people who credited themselves with great intellectual powers, might reverently bend. Some ten years since Mr. Wallis paid a visit of some nine months' duration to the United States where he was warmly received. At this visit he accepted an invitation from Andrew Jackson Davis, to speak for him from his platform at Steele Hall, New York. Attending a materialising séance in Brooklyn, he felt the manifestations were bogus, and he did what all honest Spiritualists are in the habit of doing, exposed the fraud in a letter, which was the means of drawing a hornet's nest about his ears, but a man of courage cares not for the consequences—truth before all things. Mr. Wallis has now congenial work as editor of *The Two Worlds*, the columns of

which, week by week, are fully representative of his untiring energy and devotion to the setting forth of a pure religious and rational Spiritualism. But this is only part of his labours, no Sunday passes without both he and his wife being called upon to work for the cause in neighbouring towns. Toiling to make earth's conditions better, they toil also for the true heaven, each day's work being a Jacob's ladder, reaching up nearer and nearer to God. Bright and cheerful on the whole are their lives, worthy indeed of "Well done, good and faithful servants."

(To be continued.)

HOST-SEEING, DREAMS, AND MESMERISM.

[Dr. Andrew Wilson, Editor of *Health*, lectured in Newcastle-on-Tyne on Sunday, February 26. We quote the *Newcastle Daily Leader*.] THE forebrain or cerebrum overgrew all other parts, and distinguished man above all other animals. The brain was in two halves; therefore the question had been asked, Has man two brains? He did not think that idea was provable, because the two halves were so closely connected structurally that the highest office of the brain action would only be when the two halves acted simultaneously. But owing to this double state of the brain structure very often a man might commit crimes utterly unknown to himself—wake up, so to speak, to his natural self, and have not the slightest remembrance of what he had done in his other state. Until lawyers clearly understood that it was from the physiological side these states must be judged they would run a terrible risk of sending men to the scaffold who were no more responsible for their actions than the inmates of Broadmoor Lunatic Asylum. Three-fourths of the life of man were conducted on what might be called thoroughly automatic or machine-like principles. They did not think about every step they took in walking. That was handed over to parts of the brain that had nothing to do with their active intelligence and conscious thought. Reading and writing, at first intellectual things, became no longer so, so far as the mere letters were concerned. The part of the brain that did this was the central ganglia. These ganglia were our "private secretaries." Dr. Wilson instanced a man playing perfectly on a piano and at the same time talking to a friend seated alongside; the mental part of the player's brain was talking to the friend, the playing of the piano was being done by the central ganglia, and similarly people had the action of the heart and of other functions of the body carried out without their mental parts thinking of these actions. Suppose they said that the brain was only one thing, how could they explain sleep—when they lost consciousness and the upper part of the brain became dead while the other part of the brain was active in dreams? During sleep the central ganglia came to the front. Dreaming, he held, was the action of these ganglia. Ruling our automatic actions in our awake state the ganglia reproduced those actions in dreams of more or less distorted events or even the thoughts and phantasies of our life while awake. Some educated people profess to find material in dreams of a very distinct character for forecasting events. He generally said to such people, "I won't allow you to pick and choose your dreams, because, on any logical theory, all dreams must mean something or nothing. What about dreams that don't come true? Did they suppose that a story of a dream that happened fifteen years ago lost anything in the telling during those fifteen years? Yet hard-headed people swallowed stories of that kind by the bushel. Suppose the ganglia went a little further than dreams. Suppose they roused the sleeping muscles—roused the sleeper from his bed and converted him into the man who walked in his sleep. That was what they might call natural mesmerism. For there was a regular gradation between sleep-walking, dreaming, and mesmerism itself. Mesmerism was the condition whereby, in one form or another, they switched off the higher centres of the brain and allowed the lower centres or central ganglia to come to the front. The common way of mesmerising was to tire out sense. The monotonous tones of a speaker would produce it. He had no doubt that somnolence in church on Sunday afternoons was a species of clerical mesmerism. On the Continent public exhibitions of mesmerism were prohibited. It was a dangerous power, and he hoped that in this country a law would be passed limiting the exercise of it to those men, such as medical men, who could at least be held responsible for their doings. Ghost-seeing was susceptible of ready explanation. Take a nerve that led from the eye to the brain. Seeing was a mental act. He held a

piece of chalk in his hand, and when he put the piece of chalk out of sight they had still a mental vision of it. But suppose he said, "Not merely have I got an image outside that bit of chalk; I can see it there on the principle of Macbeth with the dagger, when he said, 'Let me clutch thee.'" They would say that was illusion. Yes, but that was the ghost of the bit of chalk. The image of the bit of chalk was stored up somewhere in the brain; but suppose that along the nerve of sight that image stored up in the brain travelled backward until it came to the part of the eye that originally received it. It then gave the idea of something outside them that had no real or objective existence. Ghosts were produced in that way. Ghosts came from no outer or external world except the world that was inside people's own heads. They got a knock in the eye and saw sparks. The sparks were the ghosts of light waves. Was there a ringing sound in the ears? These were the ghosts of sounds. Physiological history was full of such ghosts. Dr. Wilson instanced the case told by Sir David Bruce to Sir Walter Scott, of the old lady in ill health who was perpetually seeing the figure of her husband sitting in a chair, though she well knew he was out at the time. That part of her brain which stored up these things was pushing the image out on to the back of her eye. There was also the case of Nicolai, the famous bookseller of Berlin, whose bedroom was peopled with ghosts, some of which he had heard speaking. That was a case where the ghosts of sounds had become added to the ghosts of sights. Dr. Wilson told of the case in which Dr. Jessop, the antiquarian, going into a Norfolk library at dead of night, became aware of a figure in the seventeenth century costume by his side. Dr. Samuel Wilkes and he (Dr. Wilson), writing independently to the *Athenaeum*, in which their letters appeared simultaneously, both gave the same explanation—that it was some antiquarian image of Dr. Jessop's brain. The week after there appeared a letter from another antiquarian, who, acting on the hint given, identified Dr. Jessop's ghost as the very figure of the Jesuit Father Parsons, whose life Dr. Jessop described in his book, "Five Generations of a Norfolk House." All these illusions were figments of our own creation. It was said we made our life, our happiness, what it is. That was true, and we made our ghosts in the same way. In all these superstitious views of brain action they had the choice between two things. On the one side stood the skinny figure of superstition pointing to the darkness of misery and ignorance. On the other side they had patient, star-eyed science pointing her finger in the direction of light. It was altogether retrograde to find in these days men crediting ghosts, "spooks," telepathy, and all that sort of thing, and to a certain extent precluding the more reasonable explanations of these things which science had to offer. Not that science could explain everything, for that was an impossibility. But they would do wisely if in all the cases of supernatural and mysterious things they would insist upon having the same kind of evidence they demanded in the common concerns of life.

[Dr. Wilson's attempt to explain away "ghosts" is purely mechanical and materialistic. He does not touch the evidence for prophetic dreams, for clairvoyance wherein places, people, and internal conditions of diseased bodies are perceived and described, which have never been previously witnessed by the "seer," and therefore there are "mental illusions" or "images" stored up in the brain to be reproduced. He cites one or two interesting "cases" which apparently support his theory, but he ignores the abundant testimony to the seeing of spirit people entirely unknown to the medium. As for his logical theory, "all dreams must mean something or nothing," one might logically declare, because bread is sometimes made by machinery, all bread is or must be so made. It is amusing to note the oracular manner in which Dr. Wilson disposes of those who differ from him. "Superstitious views;" "altogether retrograde." "I won't allow you to pick and choose." No, doctor, you reserve that privilege to yourself evidently. Dr. Wilson's opponents "swallow stories by the bushel," and he would have mesmerism prohibited to all people save responsible persons—medical men, of course. No, doctor, we want no monopoly. Mesmerism is a dangerous power, but granting medical men the sole privilege of employing it and keeping the people ignorant, will not safeguard their rights and liberties. The remedy is more knowledge. Dr. Wilson professes to speak in the name of science. "Science means both knowledge and its application," and not the exclusion of all testimony to facts which do not fit in with preconceived theories. Dr. Wilson requested his hearers to "suppose" this, that, and the other, and then proceeded to base his affirmative conclusions upon those very suppositions, and in the name of exact science. Finally, admitting for argument's sake that Dr. Wilson's theory is true of the class of phenomena he cited, it does not cover the ground of all the facts on record, and he is not justified in affirming that we make our own ghosts. Can he prove that "ghosts came from no outer or external world," but are all originated "inside people's own heads"? Not he. And accepting his closing recommendation we insist that the whole subject requires fairer, fuller, and more thoughtful treatment than Dr. Wilson has accorded it in his otherwise interesting lecture.]

THE TWO WORLDS.

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EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

SPECIAL NOTICE.

ANOTHER HOLIDAY NUMBER.

The 45th anniversary of the advent of Modern Spiritualism will this year fall on Good Friday (March 31st). That day will also be the 21st anniversary of our introduction to Modern Spiritualism. The Board of Directors of *The Two Worlds* Publishing Company Limited have decided to celebrate the event by a SPECIAL ANNIVERSARY NUMBER of *The Two Worlds*, which will contain an autobiographical sketch of Mr. E. W. Wallis; also a discourse by his inspirers on

"THE RESURRECTION: HOW AND WHEN?"

It has also been decided to issue as a SPECIAL SUPPLEMENT the

PHOTO PORTRAIT OF MR. E. W. WALLIS, on toned paper, in commemoration of his spiritual "coming of age."

This presentation Supplement can only be offered to our readers at considerable outlay—and as there will be no increase in the price of "our paper" on March 31st—the Directors confidently anticipate orders for a large number of additional copies. Should this effort meet with the appreciation of our readers and friends the Board will be encouraged to give similar supplement portraits of other well-known workers, together with sketches of their lives.

Other articles of value will be issued in this number from a variety of sources and representative Spiritualists in all parts of the world, including a remarkable address on

"LIVING AS A FINE ART,"

by Ed. S. Wheeler. This lecture is indeed a masterly one, full of rich thoughts eloquently expressed, and is an able plea for the spiritual philosophy and moral reform. It ought to be widely read and circulated.

Owing to the Supplement the cost of postage for quantities will be increased, but we will supply this issue at the following special rates—12 copies 1/2, 18 for 1/9, 24 for 2/3, 35 for 2/10, 48 for 3/9, 100 for 6/6; post free in all cases.

Societies and Agents will be supplied at usual rates.

We hope every friend of Spiritualism will aid this effort.

THOUGHTS ON SALVATION, ATONEMENT, AND MORAL AND RELIGIOUS RESPONSIBILITY.

We have been gleaning from various sources, and the following extracts indicate the contradictory views now being presented in the name of and avert Christianity. They also demonstrate how fast advanced thinkers are adopting the teachings of Spiritualism.

BEN TILLETT HITS HARD.

"Religion existed to-day not because of religious teachers but in spite of them. Those who dwelt upon the degeneracy of humanity libelled nature and God and humanity itself. In spite of their environment, there was an instinct of God within every man, which, if cherished, would grow up within him, and would foster every rightful ambition within his heart. He knew of nothing so horrible as the old predestination theory, and if he thought that was Christ's teaching, he would deny him in the face of a thousand hells."

THE APOSTLES' CREED.

Writing on this Creed, Archdeacon Wilson says: "I cannot willingly believe that any religious Nonconformist would wish his child not to know and understand this simple creed; for simple it is though at every point it touches on subjects which surpass the mind alike of the child and of the theologian. I believe that if our School Board could realize the depth of religious ignorance among some of their children, they would gladly order that every child should learn the Apostles' Creed, and have it intelligently explained. I believe, moreover, that such an order would be accepted by the great majority of parents in Rochdale, by many of them with deep thankfulness."—*Rochdale Observer*, Feb. 25, 1893.

The above extract is worthy of being immortalised. This simple creed touches on subjects which surpass the mind of child and theologian. This simple creed which deals with subjects surpassing the mind of the theologian ought to be "intelligently explained." Well, well, even archdeacons can be very illogical, but it is pretty certain people are not "simple" enough to accept this "simple creed."

CHRISTIANITY IN ITS PALMY DAYS

Before heresy appeared is thus described by the *Daily News*: "The corruption was incredible. It was gross as a mountain, open, palpable. Mother Church, having all her children in obedience, no longer scrupled to throw all the proprieties to the wind, before their eyes. The sale of indulgencies and of pardons went on in the very market place. The villain with a long purse might buy himself annuities in Paradise. He had only to lay aside a certain percentage of the wages of sin to secure peace in this world, and hope for the next. Vice became its own insurer, and saved the heavy premium of repentance and remorse."

CHRISTIAN MORALS NOW.

"Mr. Locke says nothing on earth can accomplish the reformation of the people of large cities but the power of Christ, which, I presume, means that none outside the pale of Christianity can lead pure and moral lives. Is Mr. Locke aware that there are 14,000 clergymen of one branch of the Christian Church of whom 375 were committed and found guilty last year of such crimes as breach of promise, forgery, perjury, drunkenness, obtaining money under false pretences, elopement, and running away with other men's wives, and many were guilty of crimes which decency forbids me naming? Yet Christians say the tree is known by its fruit. Are the above-named crimes a sample of the produce? Is Mr. Locke also aware that the average number of convictions among the clergymen referred to is 266 per 100,000 of the population, which proves that they are about twelve times more criminal than the remainder of the population? Is Mr. Locke aware that the principal shareholders in all our large breweries and distilleries are clergymen, and uphold the horrid drink traffic to the detriment of the masses?"—*Observer* in *Daily Argus*, Jan. 28, 1893.

WHERE DOES "CHRISTIAN" COME IN?

Dr. Dallinger, at West Bromwich, in January this year, said: "It is possible to seem pure and be impure in character, but it is impossible to be pure and not seem so. Christian life does not lie in what you think, or believe, or do; but in what you are; it is a condition, and is not built on dogmas and rubrics. It is true, physically, that we brought nothing into the world, and can take nothing out, but not morally. We came into the world with our moral capacity empty, we shall go out with it full—of character; and it is this that determines the character of the endless life. Every moment of this life we are building immortality. The rev. gentleman concluded with an appeal to his hearers to be careful what kind of an immortality was being built up." If we build up immortality by thoughts, purposes and deeds, then all life is governed by the same moral law and the word "Christian" might have been left out. *Life* not "saving faith," *action* not orthodox belief, build up "character."

"WE DON'T BELIEVE

"In the old vulgar idea of a material hell. But we do believe that this life is the moral seed-plot out of which the eternal future gets its quality, and there is awaiting us an eternity of misery or glory according to our life here. I teach that there is no fresh chance for the soul after death. The people who have lived wicked lives here have wilfully estranged themselves from God. It is not God that consigns the sinner, but the sinner himself. Death does not take a man out of the groove of his chosen characteristic habits; it simply projects into the eternal hereafter what he was in this world in the matter of his ruling tastes, pursuits and habits. How about the 'heathen'?—Those who have never had a fair chance of leading a pure and holy life, I don't think they will be dealt with in the same way as those who have had such a chance and rejected it; they, the heathen, will be judged by the law written on their conscience." So said Rev. Geo. Woodcock, Wesleyan, of Lower Broughton, to the interviewer of the *Pendleton Reporter*. The "old vulgar idea of a material hell" was essentially Christian, and based upon Bible affirmation. How does Rev. Woodcock know there is no fresh chance after death? Will not everybody be "judged by the law written on their conscience"?

NEVER OUT OF THE HANDS OF GOD.

Rev. Wm. Harrison thought "salvation was the health of the soul, and it was the office of religion to keep men in

spiritual health, or restore it to them if they had lost it. The common view of salvation consisted of the substitution of Christ's sacrifice for man's original sin, or natural depravity. The story of the fall in the book of Genesis was now discredited, and the preacher utterly denied that man was naturally depraved; he was simply imperfect, but had a large amount of natural good in his nature. The word atonement could not be found in the revised New Testament. According to his thinking, the true doctrine of the atonement was shown in the parable of the Prodigal Son, which represented God's dealing with a sinner. They, as Unitarians, could look death in the face—they had faith that if they had not learnt their lessons whilst in this school below, a loving Father would teach them further in His school above. They never got out of the hands of God here, and they would not get out of His hands there." Rev. Harrison, Dr. Dallinger, and Rev. Woodcock form an interesting trinity. When reverend doctors differ *who shall decide?* Rev. J. Reid, M.A., a Presbyterian, holds the views Rev. Harrison repudiates. He says: "We hold that the atonement made by the Lord Jesus Christ was *sufficient for the sins of the whole world*. And that everybody will be saved in consequence?—*No; only those who will accept of it heartily; it has no effect whatever on those who do not believe it or do not accept it.* It must be a personal transaction."

"CHRISTIANITY IS A SERIES OF UNPROVED DOGMAS," "Of which neither science, history, nor philosophy give any proof. Men refuse to be satisfied with the folk-lore of a past dark age. The principal doctrines of Christianity are easily learned by a child, but there is nothing in them to satisfy manhood's cravings for knowledge, or assist the development of the enlightened mind. Hence, men have left the so-called church far behind, and no wonder, for the clergy have ever been ready to put the brake on human progress. Rev. W. W. Blockidge holds up the philanthropy of the Christian, but I may remind him that the Pharisee of old also recounted his good works, and we suppose he was not a Christian. The preacher refers us to the South Sea islands to view the powers of Christianity. We are well aware that terror of the Union Jack and the broadsides of the British Fleet have often made good Christians of helpless darkies. In England for hundreds of years the Church has had the best talent, the best education, the wealth of the nation, the benefits of the coronation oath, the fires of Smithfield, the blessing of God, and the powers of the holy spirit, and still the clergy are lamenting over 'Darkest England.' Has not Christianity proved a failure? The clergy are asking 'If Christianity is played out, what is to be put in its place?' We reply, knowledge of man's spiritual nature and destiny which can be proved by science, philosophy, and the attributes, and character of God."—*"Thuel," Chatham and Rochester Observer.*

IT MAKES NO DIFFERENCE.

Roman Catholicism differs from Protestantism mainly in this—that Roman Catholics put their faith on a man who is a foreigner, and swear to obey him ultimately in things moral. As all human interests are primarily moral, they bind themselves to the orders of a fool, a despot, or a wise man, as may be his nature, character, and aim. Protestants bind themselves to a Book—and until lately, worshipped it as unerring, in every part, sentence and word. Where do the two parties differ? Only in the interpretation and use of that same Book. Meantime, where is the man? If man is not greater than a book, he cannot decide on what the Book teaches. If he can decide that it is right, then he himself must be right, hence the Book is useful only to the extent that the human mind endorses.—*Tillicoultry News.*

QUEER DOINGS.

Much is said against Spiritualism and of its supposed demoralising tendency. Are we justified in saying that the following cases illustrate the immorality of the Christian system? If we are told that Christianity is not responsible for the folly and vice of credulous folk, we reply "Then why seek to hold Spiritualism accountable for the doings of similar people, a few of whom unfortunately are attracted to its camp?" The *Christian World*, referring to a young man summoned for violently assaulting his wife, says: "He considered it was part of his religious duty to knock his wife about. The complainant added, 'Yes, he says that he is doing his duty to the Lord by beating me, and that it is all done for my good.' The magistrate fined this martyr to his convictions £5, and decreed his judicial separation from the object of his pious solicitude. An adjourned summons was heard against a member of 'King Solomon's sect,' for

deserting and refusing to maintain his wife. This worthy had informed his wife that the Lord had directed him to leave her, and to live with other women. A witness stated that the defendant and other male members of the sect were living by deluding women, under a profession of superior sanctity, and making use of their property. It is not stated, but is, we may suppose, probable that these Apostles of the new Evangel had set before them King Solomon's 1,700 wives and concubines as the ideal domestic establishment. We are getting on. The spectacle of religious professors of one type robbing thousands of trusting people by the agency of rotten companies, and of others making sanctimonious cloak under which to indulge unbridled lust or malignant brutality, makes it imperatively necessary for the churches to put *more tone and definiteness into their moral teaching*, and to insist on the principle that religious feeling is less than worthless unless it *eventuate in practice.*"

SPIRITUALISM IN NOTTINGHAM.

BY REV. C. WARE.

I BELIEVE that Nottingham is one of the oldest centres of the spiritual movement in this country. If I recollect aright, there was a great deal of active work in former years, when Sunday Spiritualist services were but little known in England. I visited the town about ten years ago, during the residence* of Mr. Wallis there, and addressed a small meeting of friends in his house. Since then the movement has, of course, made great progress everywhere, and Nottingham continues to the fore in the work of public propagation of Spiritualism. The old society still holds its meetings at the Morley Hall, Shakespeare Street, with Mrs. Barnes as the principal medium.

Just two years ago, a few leading friends, with a view to securing a better position in the town, constituted themselves a society, and took the banqueting room of the Masonic Hall. This building is in the very centre of the town, being just off the Market Place, hence could not be more favourably placed for their work of propagation, and the beautiful room is frequently quite filled on a Sunday evening with an audience of over 200 persons.

The weather on Sunday morning, February 26, was extremely stormy. Nevertheless, we had a truly spiritual and enjoyable meeting. In the evening there was a large and deeply attentive and sympathetic audience. I have never felt on any platform a more happy and congenial influence. The subject was "The Religion of Spiritualism," and from beginning to end the congregation manifested the heartiest appreciation. The able and much respected secretary, Mr. J. F. Hewes, presided, and gave readings from Mr. Junor Browne's "Rational Faith." Mr. Stevens ably played the organ. A choir of some fifteen persons, in an interval, sang an anthem in excellent manner. The credit of training the choir is chiefly due to Mr. G. C. N. Smith, teacher of music, etc., who was my host during my stay. Mr. Smith himself sang at the service a beautiful song, entitled, "The Diver." There were some friends present from the Morley Hall.

My host, who is a talented artist, is having some remarkable phenomena in his own person and domestic circle. Spirit friends have on successive nights turned up the gas in the bedroom after the family had retired to bed, and, *vice versa*, have lowered it when turned on, etc. There is an indication of powerful physical mediumship in Mr. Smith's family.

AVOID EXTREMES.

"THAT one to whom the Unseen is the real cannot, or perhaps it should be said *ought* not, live as if the fierce light of that Unseen did not eat upon him, goes without saying; but, at the same time, that light should lead him into such a just enjoyment of this world as to make him a *pattern citizen* and not a 'crank,' and there are plenty of Spiritualists whose lives are so ordered. 'Crankism' is a tolerably widely spread deposit, and sticks to the outer garments of many people who look upon Spiritualism itself as a 'crankism' of the worst kind."—*Light.*

[There is much truth in the above, but has not every spiritual teacher, reformer, and leader of men been branded as a fanatic, visionary, heretic, enthusiast, infidel, or crank? Even cranks are useful; machinery would move badly but for the crank in many instances.]

VOICES FROM THE PEOPLE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

IS LIFE WORTH LIVING IN HELL?

DEAR SIR.—Just at present the discussion on the above topic is growing, and the desire to have a solid and reliable answer to that important question is finding utterance in both the pulpit and the press. One clerical gentleman in Manchester is devoting six Sunday evenings to the elucidation of this problem, probably without a particle of evidence to prove his word; the Church and the Fathers say so and so, and his flock take it for granted that his statement must be true. Now I think it is within the range of possibility for Spiritualism to give a logical reply to the above enquiry, say, by a lecture, to be delivered in Manchester by yourself, or some other member of our staff of lecturers, in some public hall, admission free, with a collection at the close. The Manchester Society should take up this suggestion in a spirited way, and the result would do much good. Could the press be induced to give a short report of the lecture? If not without a charge, I shall be glad to give my quota towards any expense which might be incurred.—Yours truly,

RICHD. FITTON.

SPIRITUALISM IN RELATION TO MANKIND.

DEAR SIR.—A Spiritualist loves his neighbour as he loves himself. That is the true basis of Spiritualism. To be spiritual is not to run after this or that phase of spirit manifestation, but to exercise the highest compassion for and the kindest feelings and consideration towards others. Those who think of nothing but criticising each other and their affairs are not spiritual, but are still bound to the earth. To be spiritual means that one should feed the spirit, rather than mere intellectual ideas; to develop the soul-powers within, rather than look to others for a satisfying light and knowledge. Get peace within yourselves and peace will follow everywhere else. Just say, "Come in, beautiful angels; come in, beautiful spirits," and then if your neighbour says aught against you you can say from your point of spiritual exaltation that it is all right and not feel its sting. Spiritualism does not mean selfishness. You ought not to say that you don't like that woman there; I don't think that she is as good as I am. Or, I don't like that man, because I know he is not as good as I am. That is not Spiritualism. Spiritualism is spirituality, and gives happiness and joy to the possessor. If we are constantly annoyed with what this one or that one says there can be no happiness. Not until evil is cast out of the soul can there be joy in a household. I believe that Spiritualists ought to be a light to mankind. The spirits are not dead, then why should those who believe in them be dead in spirit? H. B.

RE COTTAGE MEETINGS.

DEAR SIR.—Your correspondent, James Burden, Quarry Road, Liversedge, appears to have only looked at one side of this question, and that the society side, without trying to find out the cause of these meetings. He may be a little surprised when I tell him that many of these meetings are held through the action of a few members of the society, who, if they cannot do as they like, make it as unpleasant as they can for others, who in most cases are harder workers for the cause than they themselves; and, rather than fan the spark of contention into a flame, adopt the happy medium of holding cottage meetings, where they can get a knowledge of Spiritualism. If J. B. will use his pen in trying to infuse sympathy amongst members instead of discouraging cottage meetings, he will be doing a grand work. I know societies where a few control the many, and are causing the meetings he complains of to be held. All officers are in one family, or a circle of very intimate friends, and none but they know the society's position financially until something is wanted, and then these self-appointed rulers make an appeal without any explanation of income or expenditure. Personally, I say let all members, old or young, know how the business is carried on. Find all something to do at the Rooms, create within the breast of each a feeling of responsibility for the success of the place, and then these cottage meetings will be unknown when there is one at the Rooms.—Yours truly, JOSEPH AINSWORTH.

20, Heaward St., Heaton Norris, Stockport.

A POET'S SPIRITUALISM.

DEAR SIR.—As the testimony of eminent men as to the reality of spirits and their ministrations to mortals is always valuable, and especially so in this materialistic age, I have pleasure in sending you the enclosed poem of Heinrich Heine, the National Bard of New Germany. I am not aware of it being printed in Spiritualistic journals before, and as Heine's works are little known in England, it may induce some of your readers to read them.—I am, yours fraternally,

HENRY RICKARDS.

THE ANGELS.

FAITHLESS as Saint Thomas, never
Could I in the heaven believe
Which both Jew and Priest endeavour
To compel men to receive.

That the angels, though, are real
I have never held in doubt;
Spotless, and of grace ideal,
On this earth they move about.

Still I doubt if such a being
Wing'd is, it must be confess'd;
I have recently been seeing
Wingless angels, I protest.

With their dear and loving glances,
With their loving hands so white;
Men they guard, and all advances
Of misfortune put to flight.

Every one can comfort borrow
From their favour and regard;
Most of all that child of sorrow,
Whom the people call a bard.

—Heinrich Heine, 1797-1856.

THE AIMS OF SPIRITUALISM.

SIR.—I have often been led to ask, what are the aims of Spiritualism? The common reply would be, to obtain satisfactory scientific proofs of our immortality, and the pleasure of communion with our dear departed ones. Yes, the world is only sceptical for want of soul-convincing proof that there is no death, and hence Spiritualism is supplying one of the greatest wants of the age, it is nobly doing its best to dispel human *mental darkness* as well as ignorance of spiritual things, but are we doing all we can? We see, by everyday experience, life and its miseries here, and we know that the mere fact of a spirit passing to the spirit realm does not increase its knowledge, and we also know that they are very dependent on us for their knowledge. We may ask, are we seeking to make ourselves acquainted with the laws which govern life on the spiritual planes, or are we contented to wear the name of Spiritualists, see the manifestations of our departed ones, hear them speak through the medium, and wonder why they know no more? We must remember that when they become visible to us they are for that period out of their normal condition, hence they can only imperfectly express themselves, and this should show us the necessity for entering upon a closer study of the laws that govern spiritual life. Let us begin with the astral, and trace it upward by correspondence until we reach the angelhood. We are only in communion with spirits, and we have been in that position for forty years; why stop there? Cannot better conditions be prepared, so that a higher influx of life, light, and knowledge may reach us? But many will not try it. Jealousy and discord will not lead us to it, for its fruits are "peace on earth, goodwill to all men."

THUEL

CHRISTIAN FAIRPLAY.

[Mr. Hardingham desires us to reprint the following letter, which has appeared in *Lux*.]

86, Barrington Road, February 3rd, 1893.

DEAR SIR.—I do not desire to trespass too largely upon the hospitality of your columns, but a writer signing himself "S. S." in your issue of the 4th has introduced strictures on Spiritualism, under the title of "Spiritualism and Unitarianism hand in hand at Peckham." A word of defence, in fairness, I think, should be heard. It seems that Pastor Frank Smith in his monthly *Evangel* makes some serious charges. For instance, he says: "Spiritualism rejects the Bible; sin is their creed." Although some Christian Spiritualists, like the Church of England clergyman the Rev. H. R. Haweis, accept the Bible, many Spiritualists do decline to accept it as an infallible revelation from the Almighty. But what is moral in its teachings they accept, although they cannot endorse such teaching as is recorded in Deuteronomy xxi, verses 10 to 14, which is too indelicate to be put into print. That "sin is their creed" is a lie. What sin? Mr. Smith says "free love and bastardy," and furthermore states that such immorality is "advocated and justified by their periodicals. Indiscriminate and debasing lust is spoken of as freedom. Family ties and social life may be severed and terminated whenever desired," etc. Anent these calumnies, Mr. Smith was challenged by Mr. E. W. Wallis, Editor of *The Two Worlds*, in the following words: "Will you kindly give me the names, dates, and pages of the Spiritualist periodicals which have advocated and justified free love and bastardy, as you say they have?" Mr. Smith, in his reply, utterly failed to give the particulars which Mr. Wallis so justly demanded, and which alone would have substantiated the grave allegations in question, but makes the following general statement: "You are probably aware that most of the statements I made were on the authority of Spiritualistic newspapers, addresses at public meetings, etc. For others I am indebted to Dr. Pember, Dr. P. B. Randolph, and a host besides." Mr. Wallis was aware of nothing of the kind. Speaking of Mr. Smith, he says: "He actually has the temerity to insinuate that we are 'aware' that his statements were made on the authority of Spiritualist newspapers." Mr. Wallis goes on to say: "We absolutely deny any knowledge of the advocacy of free love or justification of bastardy by Spiritualist newspapers, and we have read most of them during the past nineteen or twenty years." As Mr. Smith failed to give Mr. Wallis the substantiating particulars, his charges are unproven. We ask in vain for the name of the paper, its date and page, in which the immorality in question is advocated and justified. And yet "S. S." referring to Mr. Lees' meeting of January 5, says: "This paragraph was not touched upon nor in any way refuted." Mr. Smith cannot prove his allegation, and it is with him that the burden of proof lies. Then Mr. "S. S." calmly assuming that the charges of immorality are proved, says: "Surely this fact will prevent any decent person who values his character from visiting Spiritualistic séances." I hope all Spiritualists value their character too highly to descend to such tactics as Mr. Smith stands convicted of. As Mr. Wallis says, Mr. Smith "makes wholesale charges against them (Spiritualists) of which he is unable to produce the smallest shred of evidence that would avail him in a court of justice."—Yours sincerely,

CHARLES HARDINGHAM.

MEDIUMSHIP.

[ANSWER TO QUESTION NO. 14 IN ISSUE OF "THE TWO WORLDS,"
JANUARY 13TH, 1893.]

Modern Spiritualism cannot exist without mediumship. Of course this is agreed to, but we must not imply that mediumship is to be regarded as the peculiar property of certain individuals. "Like to like" rules all spirit intercourse with iron away, and it is absolutely impossible for spirits of lofty minds to hold intercourse with the conditions that are generally supplied. Where a medium answers to higher minds, in many things there is generally a weakness in character or body somewhere, which leads to a process called "mixing." Trance orators are peculiarly liable to this, where in full flow of inspiration an adverse power may interject a few sentences that warp the meaning. An illogical habit of mind and jumping at conclusions on the part of the medium is conducive to this phenomenon.

When a person discovers medium power they should go into strict education of mind, emotions, morals, and devotional feeling, and life, as well as simple regimen of bodily diet. As it is they get elevated at their new found power, and take Tom, Dick, Harry, Gabriel, or Michael, or any other unseen power just as it goes. If they find this power they

should regard it as a sacred trust, and for the sake of humanity enter upon all-round discipline that would develop a totality of character as a basis, "repellant to injurious influences and attractive to the good alone."

It has been said that mediumship is a "gift" of nature, but I would prefer to call it a "result" of nature. The former implies an arbitrary privilege of the few, the latter the possible property of all. There is no doubt that by obedience to a few simple conditions, summarised in right living, all may become mediumistic. Mediumship could be multiplied a hundred-fold, at once, by a change of bodily living or diet. No medium ought to drink alcohol. Science knows that not a drop of that taken but impairs the body, and every one knows that after a glass of ale, there is an excitement which is abnormal to bodily life. The "aura" is agitated by such a drink, and, supposing all other terms equal, that one thing would lead to mixed revelations, if, indeed, a higher spirit could act at all.

There can be no dispute that all eat far too much and almost entirely of gross food that affects the structure and, of course, the "aura." Where we approximate to the animal in feeding we become animalised in structure and "aura," and a basis, willingly or not, for the grosser, animalised forms of the spirit world to use us.

Attention to these bodily rules would alone effect a marvellous change in this glorious movement.

If one person has this property, obedience to the conditions may qualify all, and this should be our aim. We know that "aura" is the power of intercourse, and that "aura" is made by the totality of a person's life. Our business, therefore, is, if we have not the proper "result," or "gift" if preferred, so to live as to make this our property.

It is a fact that if the higher spirits attempt to use certain persons the lower world intervenes and prevents it. For example, in November, 1888, at Oozells in Birmingham, the medium's (Mr. Mason) controls gave psychometrical descriptions of persons present from articles which belonged to them. A pocket-knife was handed to him, when he said he could get no influence whatever. Upon finding the owner, the question was asked if he was a smoker. Answer, Yes. "Ah!" said he, "I feel that to be the influence against us in this case."

The reason that the lower spirits can intercept the higher is because there is a constituent in the "aura" that enables them to use the repressive power. A great deal of this is done by the lower spheres by the simple injection of ideas that will create a paralysis of mind, or perturbation of heart, a state of fear and unnatural awe, etc., and so disturb and agitate the "aura" of the medium, or the collective "aura" of the circle. Peacefulness, perfect control of temper, subjection of emotion to reason are the absolute terms for successful intercourse. A scientific habit is also very essential so far as purely spiritual conditions are implied. Our aim must be to establish such an intercourse whereby we may commune, consciously talk, argue, learn, and feed. There is no doubt if Spiritualism responds aright it will be, perforce, the sublimest movement on earth.

W. H. S.

[Our correspondent is, it appears to us, too emphatic. "Absolutely impossible," "all may become," "there can be no dispute that all eat too much," these and similar expressions indicate that he has a good deal to learn in regard to mediumship, and especially the necessity to be guarded and avoid extremes in speaking upon these matters. He weakens his case by using absolute terms.]

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

AMBLE.—New ground was broken here on the 2nd instant, in the Central Hall, by Mr. H. A. Kersey, of Newcastle-on-Tyne, who lectured on "Spirit Phenomena," illustrated by lime light views. There was good attendance and much interest manifested. Unfamiliarity with the subject necessarily made the evidence rather strong for the audience, as was manifested by a noisy element. Several questions were put and answered. Result was a considerable discussion amongst the audience as they left the hall, which it is hoped will lead to investigation on their part. Mr. J. S. Smith, chairman, introduced the lecturer and the subject in a very fair and unprejudiced manner.

ASHTON.—Mrs. Horrocks gave good addresses on "Phases of Mediumship," and the "Philosophy and Phenomena of Spiritualism." Psychometry very good.—J. H. M.

ATTERCLIFFE.—Wednesday, March 1: Mr. G. Featherstone's guides dealt with subjects from the audience in a masterly manner. March 5: Mrs. France's guides spoke on "Brightly beams our Father's mercy," and "What is Spiritualism?" to a crowded audience. Clairvoyance well appreciated. We hope to have Mrs. France again shortly.—J. G.

BRIGHTON. Sothal.—A grand time, having two meetings and an after materialising sitting. The address delivered by Mr. Wright on "After Death, What?" held all spell-bound, and clairvoyance was given after by Mr. Fielding that satisfied many a doubting mind. The meeting room was not large enough to hold us all.—W. H. Stevens.

BIRMINGHAM. Oozells Street.—Friday: Mr. Wyldes gave an address and successful psychometry. Sunday evening, an appreciative audience listened with much interest to our friend Mr. Smyth, on "The right of law in the realm of thought." Miss Davis generously assisted with a solo. Mr. W. Oakes (chairman) gave psychometry and clairvoyance with his usual success.

BIRMINGHAM. Smethwick.—Mrs. Manton's guides gave a very instructive address on "There is no death," showing that science had largely overthrown the teachings of Christianity. That the mission of spirits was to demolish materialism and demonstrate the continuity of life and the reality of a spiritual world. Several questions were dealt with very ably. Clairvoyance good. Room full.—J. S.

BLACKBURN. Freckleton Street.—The choir and string band gave two services of song "The Fireman's Daughter," and "Florence Nightingale." Mr. J. Archer again obliged as reader. Mr. Abm. Holt ably conducted, and Master Fred Taylor led the band. Crowded audiences. Large numbers turned away. The proceeds, less out of pocket expenses, viz., £5, were gladly given to the Mayor's relief fund

for the distress through stoppage of the cotton mills. We heartily thank all who assisted.—J. Taylor.

BLACKBURN. Northgate.—Mr. G. Featherstone, of Park Gate, Rotherham, answered questions afternoon and evening, giving great satisfaction. Queen's Park Room.—Feb. 28, Mr. W. Edwards delivered an address, and Miss Lily Pickup gave good clairvoyance to a fair audience.—Thos. Sheppard, Jubilee St.

BLACKPOOL. Broughton's Coffee Tavern.—Mrs. Berry's guides gave an address on "Spiritualism, what is it?" and answered 15 questions from the overcrowded audience. Many were unable to get in. The meeting was composed chiefly of orthodox friends, and the question "Do you believe in Jesus Christ as the Saviour of the world?" drew forth several others. The guides handled the questions very fairly, and gave much food for thought. Clairvoyant descriptions. The few *Two Worlds* we had were sold, and more could have been sold in the evening. Mediums desirous of rendering assistance for expenses only, kindly communicate with William Howarth, 48, Belmont Avenue, Blackpool.

BRADFORD. Boynton Street.—Miss Calverley's guide gave a good lecture, "The harvest is white, but the labourers are few." At night a Service of Song, "Her Benny," was given to a crowded audience. The service and the clairvoyance were very good.—W. C.

BRADFORD. 448, Manchester Road.—Mr. Collins lectured very ably on "The Spirits' Mission," and "Has knowledge been persecuted in all ages?" All seemed highly satisfied. Clairvoyance very good.—J. Arnold, 37, Tichbourn Road, West Bowling, hon. sec.

BRADFORD. Norton Gate.—Mrs. Mercer's guides spoke well on "Work out your own salvation," and "The wise and foolish virgins." Nearly all clairvoyance recognised.

BURNLEY. Guy Street.—Mr. Lawson spoke on the "Mysterious Mediums and their Mysterious God," and dealt ably with five written questions from the audience. Miss Janet Bailey gave spirit delineations to crowded houses, 15 out of 18 being recognised.

BURNLEY. Robinson Street.—Our local friend, Miss Craven, gave two excellent short trance addresses, followed by successful psychometric and clairvoyant delineations.—W. A.

BURNLEY. 102, Padham Road.—Mr. Davis's guides spoke very nicely on "God is Love" and "Heaven," much appreciated by respectable audiences. Clairvoyance and psychometry very good.

BURY.—Our first meetings were a grand success, both being crowded. Mr. Duckworth, of Heywood (the chairman), made a few appropriate remarks; and Mrs. Green went through the interesting ceremony of naming a child, her guides giving it the Spiritual name of "Purity," and the earthly name of "Susannah." She said the child's nature was now like wax, easily impressed, and when it grew up its nature would be as marble. Impressions now received would be indelible, so it behoved parents to live good and pure lives, so that the children would have a tendency to grow up good and noble. She gave an address on "Death, and the after life," also six clairvoyant descriptions, five recognised. At night, "The Power of Inspiration" was dealt with, and a beautiful inspirational poem given; eight or nine clairvoyant descriptions followed.—A. N.

DARWEN.—Mrs. J. A. Stansfield gave eloquent addresses on "Inspiration and Reason" to crowded audiences. Followed by good clairvoyance.

DEWSBURY. Bond Street.—We were pleased to welcome our friend, Mr. Pawson, after his severe illness. He lectured on "The World and Humanity as the Angels see them," and subjects from the audience. All dealt with in a masterly manner. Clairvoyance and psychometry exceptionally good.—J. E. Archer, sec., 8, Back Webster Street, Flatts, Dewsbury.

FELLING. Feb. 26: Mr. J. Wilson, Mr. Jos. Hall, and Mrs. R. Peters officiated, and we had a good meeting. March 5: Our esteemed friend, Mr. Wilkinson, showed the real and true character of Jesus, that he was a great medium, but has not been put before the world in the right way. The address gave great satisfaction.

GATESHEAD-ON-TYNE. 10, Shipcote Terrace.—A pleasant evening with Mr. Elliott, who spoke on "Spiritual Philosophy and Experiences" to a good audience.—J. E. C.

HECKMONDWIKE. Blanket Hall Street.—Prof. Timson gave a pleasant entertainment on "Phrenology," with a public examination of heads. All seemed highly satisfied. On Sunday he gave excellent addresses, which were much appreciated by the intelligent part of the audience. Mr. Samuel Wood, member of the Local Board, was the chairman in the evening.

HEYWOOD. Mossfield.—We had the pleasure of hearing Mrs. Best, who gave great satisfaction with her clairvoyance to large audiences.

HOLLINWOOD.—Tuesday night's circle fairly well attended; 13 clairvoyant descriptions given, 10 recognised. Sunday, Mrs. Brooks discoursed on "Who are these arrayed in white?" and "The Morning Light is Breaking," with her usual ability. Eighteen clairvoyant descriptions given, fifteen recognised.

HUDDERSFIELD. Brook Street.—Very fair audiences. Capital addresses from Mr. Hepworth. Excellent meetings.—J. B.

LANCASTER.—Mr. Manning's first visit. "Spiritualism of the Bible" was well handled, and his psychometry was highly appreciated by a large audience.

LIVERPOOL.—Mr. E. W. Wallis. Morning subject: "Peering behind the veil." Evening: "Do the Dead Return?" Attendance fairly good.—N. R. M.

LONDON. 321, Camberwell New Road, S.E.—Mr. Long gave a very able address on "Spiritualism, Faith, Fact, Fraud, or Folly," and clearly explained that it was not fraud or folly but a truth, and taught men how to live. It must encourage earnest workers to see how men are now beginning to arouse and seek for truth for themselves. A large audience.—J. Perry, ass. sec.

LONDON. Forest Hill. Devonshire Road.—The Rev. A. Smith discoursed eloquently upon "The Two Kingdoms," showing how Jesus taught that the kingdom of God was in the heart of every man who wished to serve him. The Church had failed to teach the Christ principles, and would have to give up all dogmas and creeds, and live out the kingdom. Many questions were ably responded to.—J. B., sec.

LONDON. Marylebone. 86, High Street.—Miss Rowan Vincent gave an eloquent lecture on "Re-incarnation," to a full audience, but she

could not subscribe to the peculiar doctrines contended for, although anxious at all times to do justice, etc., to the talent, devotion, and sincerity of its adherents.—C. I.

LONDON. 395, New Cross Road.—Many old friends present, including Mr. Burns, who gave good advice and counsel. Miss Young was controlled by our old spirit-friend, Mr. Cogman, who warmly greeted those with whom he worked when in the body. Meetings on Thursday at 8, and Sunday 7. A cordial invitation to all.

LONDON. Peckham, Winchester Hall.—Morning: Usual discussion. Evening: Readings by Mr. and Mrs. Audy, and an interesting address by Mr. W. H. Edwards, who gave evidence of possession of some very good clairvoyant powers. Next Sunday morning we contemplate giving free magnetic healing, Mr. Edwards, whose exceptional ability to undertake the rôle is well known, having kindly consented to act as healer.—E. C.

LONDON. Shepherds' Bush, 14, Orchard Road, Askew Road, W.—Several strangers present. Mr. J. H. Bangs, our hon. secretary, discoursed on "Liberty," and proved the importance of thinking for ourselves. An interesting discussion followed, nearly all present taking part.

LONDON. Walthamstow, 18, Clarendon Road.—The subject chosen by the medium's guide, "Spirit Echoes from the Spirit-land," met with approval; also an exposition on Psalm cix, which was chosen by one of the audience.—W. R. B.

MANCHESTER. Ardwick. Tipping Street.—A good day with our friend, Mr. Tetlow. Subjects, "The Church of Humanity," and "The Affirmation of Jesus." Although far from well, his controls handled these subjects in a very clear and logical manner. Psychometry after each lecture. Attendance very good.—R. D. L.

MANCHESTER. Moss Side Assembly Room.—Mr. Sutcliffe's guides gave an able address on "If a man die shall he live again?" His psychometry was very telling, and mostly recognised.—G. E. B.

MANCHESTER. Openshaw. Granville Hall.—Morning, circle—we should be pleased if better attended. Evening, Mrs. Robinson's guides gave a good spiritual address on "The Past, Present, and Future," to a large audience. Clairvoyance good. After-circle, eighty-nine stayed. Mr. Moxon offered a grand invocation. Very good clairvoyance from Miss E. Walker, and a good test from Mr. Ward. Closed in an earnest manner by our old friend, Mrs. Brown. I make an earnest appeal to speakers who will assist for expenses to correspond with Thos. H. Lewis, 540, Gorton Lane, Gorton.

MANCHESTER. Pendleton.—Mrs. J. M. Smith. Afternoon: Subject, "The morning and noon of life." Evening: Two questions from the audience, both being listened to with interest. Good clairvoyant descriptions.

MILLOM.—Feb. 27: An interesting entertainment and tea party. Proceeds for the new organ fund. 28: The ceremony of naming the child of Mr. T. Richardson, before a nice assembly, was conducted through the mediumship of Mrs. Richardson, of Whitehaven, an old co-worker; the subject being "Not everyone that crieth unto me 'Lord, Lord,' but he that doeth the will of my Father," etc. The child was named Sarah Alice, the guides offering up an invocation for the child to be brought up in godliness and virtue. A pleasant evening spent. March 5: Mr. H. J. Taylor lectured on "Who are Christians?" and undoubtedly gave satisfaction to everyone.

NELSON. Bradley Fold.—Mr. Hoskins, of Colne, gave excellent discourses on "The Beautiful Land" and "Science and Religious Reform," giving every satisfaction. Miss Pickup and Mr. Hoskins gave some good clairvoyance.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. Hardinge Britten lectured as follows: Sunday morning, "The New Religion." Evening, answers to questions from audience of "Spiritualism, Religion, and Reform," and on Monday evening, "Ghosts and Ghost Seeing," being an answer to the fallacious reasonings of Dr. Andrew Wilson in the Tyne Theatre. Each discourse was handled in her usual masterly style, and gave every satisfaction to crowded audiences. Indeed, at the two last meetings many people could not gain admission.

NORMANTON.—Afternoon: The guides of Mrs. Levitt gave their experience in spirit life. Very interesting. Evening: A nice address on "Love and Charity." Clairvoyance and psychometry very good.—C. I.

NORTHAMPTON.—Mr. Clark, of Leicester, gave good addresses on "Recent Events" and "Their Craft in Danger." Very good audiences seemed well pleased.

NORTH SHIELDS. Camden Street.—Mr. J. Wilson, of Gateshead, accompanied by Mrs. Baldock, occupied our platform. Notwithstanding it being the latter's first public appearance, she gave exceedingly good clairvoyance, and bids fair to become an able clairvoyant. Mr. Wilson followed by a short address.—J. T. Mc. Kellar.

NOTTINGHAM. Masonic Hall.—A most enjoyable day. An "experience meeting" in the morning, when Prof. Moore, phrenologist, and his friend, Mr. Stubbs, gave interesting accounts of themselves. Other friends spoke, and all felt "it had been good to be there." Prof. Moore kindly spoke at night, dealing with "Man, from a phrenological point of view." Being a deep thinker, his remarks were listened to with great interest. An excellent solo by Mr. Smith, and an interesting reading from "There is no Death," made up a pleasant service. Very fair audience. Prof. Moore and two friends have joined the army of progress, in consequence of test séances held after visiting our meetings.

NOTTINGHAM. Morley Hall.—Mrs. Barnes was again absent from illness. A fair attendance at night. "Spirit-guidance" was spoken to by the members. Church meeting followed. A pleasant after-meeting was held. Easter Monday party will be duly arranged.—J. W. B.

OLDHAM. Temple, P.S.A.—Crowded to overflowing, many unable to gain admittance. Never since the opening of the Temple have so many persons been packed within its walls. Mrs. Mansley and Miss Banks sang very sweetly. Mr. J. Heyes, violin solo. Mr. Randle, accompanist, by special request. The Oldham Original Handbell Ringers gave three selections. The audience testified their high appreciation by enthusiastic acclamations. At 6.30 Mrs. Gregg spoke on "The Religion of Reason." Good address and very satisfactory descriptions. Tuesday's circle by Mrs. Green, in aid of the P.S.A. prize scheme was exceptionally successful, 160 tickets sold at 3d. each. 33 descriptions and 32 recognised. A vote of thanks was accorded to

Mrs. Green for her gratuitous services. Thursday's circle well attended by earnest investigators. Mrs. Brooks, medium. Saturday's circle, by Mrs. Gregg, was largely attended. Most successful clairvoyance and psychometry. Sunday next, the celebrated Wilson Family of Oldham instrumentalists. Miss Costello, two solos.

OLDHAM. Bartlam Place.—Mr. B. Plant gave fair addresses and good clairvoyance to large audiences. Subjects: "The Resurrection; how and when," and "A Scientific Basis for Belief in a Future Life." Mr. Barker, chairman. Thursday's circle, Mrs. Rennie gave some remarkable clairvoyance and psychometry to a large audience.

OSSETT. Queen Street.—Mr. J. Metcalfe spoke on "Why I became a Spiritualist," and on "The Creation," very interesting. He also gave clairvoyance with remarkable clearness.—F. H.

RAWTENSTALL.—The Service of Song, "No Work, no Bread," was rendered in good style by our choir, to large audiences.

ROCHDALE. Penn Street.—Mr. John Tetlow, of Oldham, dealt with questions from the audience in a straightforward manner. A spiritual treat to the large audiences. One of our local mediums gave very good clairvoyant delineations.—J. E. K.

ROYTON.—Mr. Gibson spoke well on "Our duty towards each other" and "What is our mission here?" followed by psychometry. His son also gave very good clairvoyance.—J. O.

SOUTH SHIELDS. 21, Stevenson Street.—Wednesday night, Mrs. Walker's guides gave very accurate clairvoyant and psychometrical readings. A pleasant evening. Sunday night, in Mr. W. Westgarth's absence, Mr. J. G. Grey kindly took his subject from a solo rendered by Miss Meldrum, viz., "Going Home," dealt with in a beautiful manner, taking away all fear of death. After meeting, Mrs. Walker's guides gave successful clairvoyance. Notice, there will be no meeting next Sunday, on account of Mr. Jas. Burns's lecture in the Stevenson Memorial Hall.

STOCKPORT.—Mr. R. A. Brown spoke with power in excellent form on "Theosophy," and "Spiritualism, the Masterpiece of Religion." Audience at night intelligent, attentive and large. Good work is being done, and we seem to be getting firmly established.—T. E.

WALSALL. Central Hall.—The Rev. C. Ware's first visit. He lectured twice. Morning, on "The Story of the Woman of Endor"; evening, "The Beautiful Life Beyond." Both were very pleasant meetings, and we hope he as well as ourselves have benefited.—S. B. B.

WEST VALE.—Mr. J. Armitage took subjects from the audience, was in good form, and much appreciated, on the passage in John's gospel, "Glorify thou me with the glory I had with thee before the world was," etc. The control did not think it referred to any person, but rather to the existence of spirit in purity before the present order, or physical and conscious existence of spirit before taking the flesh condition. It would no doubt be interesting if some of your correspondents would give their views on this question of "pre-existence." "The evolution of religious thought as viewed from the spirit side of life," which furnished opportunity for the contrast of orthodoxy and Spiritualism, showing the unrest and waning condition of the former and the steady advance of the latter, which would ultimately leaven the whole lump. [Next week we shall print an able paper on "pre-existence." Look out for it.]

WIBSEY. Hardy Street.—A good day with Mr. Long, who gave "A Few Stray Thoughts," "The Evolution of Worlds," etc. Very interesting.—P. B.

WISBECH.—Mr. D. Ward gave a soul-stirring address on "Development," in a masterly and instructive manner. Much appreciated by a large audience. Clairvoyant delineations, all recognised.—W. H.

RECEIVED LATE.—Glasgow: 11.30 a.m., Mr. Jas. Robertson read a sermon from *The Coming Day* for March, which was greatly appreciated, and at 6.30, delivered the first lecture on "The Rise and Progress of Modern Spiritualism" (by special request), as given in *The Two Worlds*, November, 1892.—Plymouth (8, The Octagon): March 1, The subject "Control" was discussed. Several friends took part. 5, Morning, Invocation by Mr. Lethbridge. Mr. Samuels read Proverbs 7. Address by Mr. Pearse. Benediction, Mrs. Lethbridge. Evening, Mr. Samuels offered an invocation, and read Micah, 5 chap. An address by Mr. Pearse. Chairman, Mr. Loome. Friends, please try to attend.—W. H. Lethbridge, sec. *pro tem.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Robinson Street.—On the first Sunday in the month the children and leaders recite and sing. Mr. Peter Anforth sang a solo; Miss M. Holmes, John Alderson, Bessy Lily Dent, and Isabella Alderson gave good recitations. Excellent harmony. The children gave the greatest sympathy to each other, and all were pleased.—J. H.

DEWSBURY.—Marching, calisthenics (led by Mr. J. Kitson), and chain recitations very good. We invite friends to join us.—Miss M. E. Sands, South Terrace, South Street.

HEYWOOD.—Moderate attendance. Invocation by Miss Stott, our regular conductor, Miss M. A. Frost, being away from home. Mr. Duckworth kindly officiated.—H. W.

HUDDERSFIELD. Brook St.—Good attendance; fairly punctual; room for improvement in this respect though. A very harmonious session. The usual programme. A recitation by Alice Armitage.

MANCHESTER. Ardwick. Tipping Street.—Conducted by Mr. Lister. Usual programme gone through. Children's recitations were said very satisfactorily. Marching and calisthenics led by Mr. J. Simkins and J. Sims. Attendance very good.—T. J., sec.

MANCHESTER. Openshaw. Graeville Hall, George Street.—At 2.30: Marching, calisthenics, and chain. Recitations very good. Recitations by Miss E. Alcroft, E. Orme, G. Dore, and M. A. Barlow; also a solo by Miss F. Orme. Very good attendance.—W. O., sec.

MANCHESTER. Pendleton.—Conductor, Mr. Crompton. Recitations by E. Rimmer (2) and J. Crompton. Reading by Mr. Bromley (2). Lesson by Mr. Crompton on "Eight Hours Day."—B. C. W.

OLDHAM. Bartlam Place.—Conducted by Mr. Wheeler. A large attendance; several strangers. Marching, &c., creditably accomplished. The young ladies class, led by Mr. Wheeler, had a lesson on "Self Abnegation," much appreciated.—V. Tuke.

ROCHDALE. Regent Hall.—Morning: Full attendance. Invocations by Mr. Barlow. Marching, &c., conducted admirably by Miss

Nurse and Mr. Rainer. Sea group (males). Interesting discussion on "Cats and Dogs." Public circles were held as usual. Conducted by Mrs. Grey. Good audiences.—F. B.

PROSPECTIVE ARRANGEMENTS.

BIRMINGHAM. Camden Street.—26th, Mr. E. W. Wallis.
BIRMINGHAM. Oozells Street.—12th, Mrs. Manton; 19th, Mr. Knibb; 26th, Mr. Oakes.

BRADFORD. Spicer Street, Little Horton.—March 19th, at 6 p.m., Service of Song, "The Roll Call;" Mr. M. Jackson, reader.

BURNLEY. Robinson Street.—12th, Mrs. E. W. Wallis; 19th, Mrs. Russell; 26th, Mrs. Wade.

FEDERATION MEETING AT BRADFORD.—Tuesday, March 14th, a public meeting (under the auspices of the National Federation) in the Spiritualists' Meeting Room, 1, Spicer Street, Little Horton Lane, Bradford. The following speakers are expected: Mrs. Craven, Leeds; Mr. Hepworth, Leeds; Mr. A. Kitson, Batley Carr; Mr. Parker, Bradford. Chair to be taken at 7.30 p.m. by Mr. J. Whitehead, Bradford. Collection to defray expenses.

FEDERATION MEETING AT OLDHAM TEMPLE.—Wednesday, March 15, at 7.30, Mr. Peter Lee, chairman. Mrs. Green, Mrs. Wallis, and Mr. Macdonald are expected. Short speeches and clairvoyance. Questions invited.

FELLING. March 12, 19, and 26: Mr. W. Walker, of North Shields, will give three lectures on "Spiritualism and its Phenomena." They have given great satisfaction at Newcastle-on-Tyne Dock and other places, and we hope to have a full house.

GATESHEAD-ON-TYNE. 10, Shipcote Terrace.—Friends and members of this society intend opening a larger room at 47, Kingsboro' Terrace, top of Northbourne Street, on March 12, when Mr. Westgarth will deliver an address. Gateshead friends, come and help us, make the opening a success. J. Connelly, secretary.

HALIFAX.—12th, Mr. J. C. Macdonald. Monday 13th, Mr. E. W. Wallis, on "Spiritualism Defined and Defended."

HECKMONDWIKE. Blanket Hall Street.—Notice: All mediums who engaged dates for the above Society through Mr. Ramsden will please not to hold that gentleman responsible for a remainder of those dates, as he withdrew from all responsibility on Sunday night. Thanking all kindly for promised services. The Lyceum of this is closed.—Faithfully yours, H. R.

HUDDERSFIELD. Brook Street.—Speakers for March: 12: Mrs. Craven; 19: Miss Walker; 26: Mr. Macdonald.

LANCASTER.—12: Mr. G. F. Manning; 19: Local; 26: Mrs. Berry.

LIVERPOOL. Daulby Hall, Daulby Street.—A grand miscellaneous concert in aid of the funds of the society by the officers and children of the Lyceum on Monday evening, March 13. Humorist, Mr. Frank Hepworth, of Leeds. Two sketches will be given by Mrs. Walter Searle. Popular prices: Adults 6d., children 3d.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mar. 16: Mr. J. H. Bangs will give a séance for the benefit of the old pioneer medium, Mr. W. Wallace, at 8 p.m.—J. H. B., hon. sec.

LONDON. 311, Camberwell New Road, S.E.—Good Friday, 31st March, anniversary of Modern Spiritualism. Tea and social festival half-past five, p.m.; tickets 9d. Early application will be necessary, as the number is limited.—J. P.

LONDON. Marylebone, 86, High Street, W.—March 12, at 7 p.m.: Mr. J. J. Morse, "An enquirer's evening—answers to questions from the audience." T. Everitt, Esq., chairman. Silver collection.

MADAME HENRY has a few open dates before August. See advt. for address.

MANCHESTER.—12, Miss Walker; 19, Mr. W. Johnson; 26, Mrs. Hyde.

MANCHESTER. Tipping Street, Ardwick.—Lyceum open sessions, Sunday, March 26. Speaker: Mrs. Hyde. Mrs. R. D. Lister in the chair. Friends, rally round to encourage the Lyceum workers.

MANCHESTER. Moss Side.—Through financial difficulties our committee are bound to give up the Assembly Room, and are unable to get another room, therefore the meetings are discontinued for the present; when we get another room due notice will be given.—G. E. B.

MANCHESTER. Pendleton, Cobden Street Hall.—A tea party at 5, and grand concert, Saturday, March 18. Tickets, 6d.

MANCHESTER. Collyhurst.—March 12, Services of Song, "Ministering Spirits," rendered by Lyceum members.—A. H.

MRS. RENNIE's address is 2, Wall Street, Park Road, Oldham.

MRS. WALLIS has a couple of open dates before the end of May.

MACCLESFIELD.—March 12. Mr. J. B. Tetlow at 2.30, "Mediums and Mediumship;" at 6.30, "Hamlet's Mistake."

MR. W. DAVIS has removed to 145, Oxford Road, Burnley. Secretaries please note.

MR. TIMSON has March 26 and April 9 vacant. 201, Humberstone road, Leicester.

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—March 12, Mr. J. H. Lashbrooke, at 6.30. Subject, "The Idea of a Conscious Universe and what is involved therein, with some reference to the Stead Mystery." 19th: Mr. Hepworth. Two meetings and concert on Monday. Mrs. Wallis on the 26th and 27th.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—The ladies in connection with the above society intend holding their annual sale of work on Tuesday and Wednesday, April 24 and 25. They confidently appeal to all friends for contributions in plain and fancy work, stationery, glass, china, books, or money, to carry on this glorious work, till all humanity shall know there is no death, and that we are personally responsible for our actions, which is the lever to raise the world. The following ladies will be glad to receive articles: Mrs. Robt. Ellison, 14, Alexandra Terrace, Gateshead; Mrs. Sedgley, High Villa Place, Newcastle-on-Tyne; Mrs. Moore, 17, Northbourne Street, Newcastle-on-Tyne; and Mrs. Hammarban, 155, Northumberland Street, Newcastle.

NOTTINGHAM. Masonic Hall.—March 12: Morning, "Utility of Psychometry;" evening, "Faith and Facts," by Prof. Timson, Leicester, March 19, Mr. E. W. Wallis at 10.45, "Is life worth living in hell?" 6.30, Questions from the audience.

OLDHAM. Bartlam Place.—12, Mr. J. W. Sutcliffe; 19, Mrs. Hoyle; 26, Mrs. Ashton.

ROCHDALE. Regent Hall.—March 12: Choir services in the evening only. Special hymns and anthems. Solos (vocal and instrumental). Collection in aid of choir. Tuesday, March 14, Public circle, Mrs. Warwick.

SHEFFIELD. Cutlers' Hall.—Conversazione and ball, March 13. Spiritualists, mesmerists, theosophists, astrologists, occultists, etc., promise help. Experiments. Tickets 2s., double 3s. 6d. Entertainment, 7.30 to 2 a.m.; dancing, 9 to 2 a.m.

SOWERBY BRIDGE.—12, Mr. E. W. Wallis, 2.30, "Man, the Spirit, his nature and destiny." 6 p.m., "Spiritualism defined and defended."

STOCKPORT.—March 18: An entertainment in aid of Lyceum fund, 7.30. Tickets 3d., reserved 6d. Manchester trams pass the hall.

WALSALL.—12 and 19, Mrs. J. M. Smith; 26, Mr. Victor Wyldes; April 2, Mr. J. J. Morse.

PASSING EVENTS AND COMMENTS.

MR. SWINDELEHURST had good meetings at Halifax last Sunday and Monday.

THE "COMING DAY" for March maintains the high tone of Mr. Hopps's interesting magazine. The Stead article is excellent.

TO CORRESPONDENTS.—A. F. Tindall: Too late. Next week. J. G. Robson: Many thanks. As soon as possible.

CURATIVE MESMERISM is ably set forth in the *Key* by Mr. Montgomery.

WILL MEDIUM send terms and open dates to A. Nield, 16, Raven Street, Walmersley Road, Bury.

A QUESTION.—Can any of your readers tell how many times the words spirit and spiritual occur in the Bible?—An Inquirer.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6.

THE FOX HOMESTEAD is well limned in the picture in the *Lyceum Banner* for March, and Mrs. Wallis's portrait is promised for the next issue.

GHOST SEEING.—Just as we go to press a good report of Mrs. Britten's lecture came to hand, which we will print next week in our "ladies' number."

MR. W. WALLACE, the old pioneer, of 24, Archway Road, Highgate, London, acknowledges with thanks the following help: Mr. Wortley, 10s.; Manchester friends, 5s.; Mrs. Halley, 1s.; Mrs. Harber, 1s.

JUST WHAT WE NEED.—"We intend pushing your anniversary number. We are having a steady increase in sales of the 'pioneer to the masses,' the people's paper, the issue of which I look forward to with delight week by week."—Yours in bonds of truth, W. R. Brailey."

BACK NUMBERS, containing the early chapters of our serial (*The Haunted House in Ben's Hollow*) can be had. They contain also some of the most striking and valuable articles that have ever been published. We will send the nine papers, post free, for 10d.

THE READING UNION.—Members who have read the three addresses chosen, are requested to send in their papers on or before March 14th. Address, Reading Union, 73A, Corporation Street, Manchester. The reading for March is the remainder of Mr. Morse's "Immortality."

MR. D. YOUNGER prints a fine reply to Dr. Ernest Hart's criticisms and misrepresentations of mesmerism in the *Magnetic and Botanic Journal* for March, price 1d. Published at 21, Stepney Green, London. All students of mesmerism should procure a copy, also the key.

TO CORRESPONDENTS.—T. Russell, Bradford. We have been unable to make room for your letter owing to clearing off arrears, some of which have waited over a month. The above applies also to "A Young Spiritualist." We cannot do more than fill the paper. Have patience, please.

IN GENERALLY LEADS TO CONVICTION.—I take *The Two Worlds* weekly, and when I have read it, generally give it away to some one who is sceptical on the subject of Spiritualism, and its general effect is to bring them to the hall of progress, and often ends in conviction.—Frederick Jones, 21, Old Road, Dukinfield.

GRAND CELEBRATION of the 45th Anniversary, in the Co-operative Hall, Downing Street, Manchester. A happy evening expected. Our "Grand Old Man," Mr. John Lamont, will preside. Short speeches, sparkling music, and sweet songs. Tea at 4 p.m. Meeting at 6. Tickets 1s. Full particulars next week.

AVOID DISAPPOINTMENT.—For societies not to be without speakers no secretary should delay longer than Thursday in each week before communicating with those who are engaged to be with them, thus allowing time in case of sickness or otherwise to either get a substitute, if agreeable to the society, or allow them to fill the vacancy themselves.—T.R.

DR. WOLFE.—Mr. J. Chapman, of Liverpool, calls attention to a communication through the mediumship of Mrs. M. T. Longley, in the *Banner of Light*'s office, on Feb. 25th, from Dr. Wolfe, in spirit life, an incident which may be interesting to many of our readers, and appreciated by them. No American visitor ever made a deeper or better impression than Dr. Wolfe while in England, about three years ago.

I HAVE BEEN A CONSTANT SUBSCRIBER to *The Two Worlds* for the last four years, and I can tell you that it has become quite a household word. "Where's *The Two Worlds*?" "Has *The Two Worlds* come?" are questions frequently asked. I like it better every week, and hope you will long be spared to labour in the cause you seem so much adapted for. Wishing the movement every possible success, I am, yours fraternally, William Norris, newsagent, 211, New Hall Lane, Preston.

SPIRIT PHOTOGRAPHS.—*The Practical Photographer* has a note as follows: The Cardiff Society has taken up psychic photography seriously, and has shown results of photographing several "mediums," and a letter from M. Glover, 124, St. Stephen's Green, Dublin, who, at the request of the Psychical Research Society, has placed his studio at the disposal of a committee consisting of gentlemen connected with the Dublin Press, medical men, &c.

MANCHESTER SPIRITUALISTS' DEBATING SOCIETY, CORBRIDGE'S CAFÉ, LEVER STREET.—A crowded meeting. Mrs. Janet Bailey gave twelve clairvoyant descriptions, nine recognised. Mr. Wallis, chairman, made some opening remarks, and an interesting discussion followed. The clairvoyance, considering the conditions, was quite a success, and a hearty vote of thanks was passed. March 14th, "Ethics of Theism and Ethics of Evolution," Mr. W. Simpson; 21st, "Evolution of Conscience," Mr. A. Settle; 28th, "Bible Wars," Mr. J. Ainsworth.

READING ROOMS IN FREE LIBRARIES.—We post *The Two Worlds* free to some libraries, and are assured that the copies are well read. A correspondent in Birmingham says he is trying to obtain the consent of committee of management to the introduction of spiritual books, and *The Two Worlds*, and asks if we supply libraries? We would gladly do so, but our fund for the purpose is exhausted, and we cannot afford to increase the number on our list. We should like to place *The Two Worlds* on the tables in the reading room of every library in the land. It would be money well spent. Who will help?

LADIES, ATTENTION!—Our next issue will be almost entirely a "ladies' number." "The Pre-Existence of the Soul" is ably set forth by Mrs. Allen; "An Ideal Education" is splendidly pourtrayed by Miss A. E. Fittion; a complete story by Miss A. C. Royston; "Stronger than Death" is illustrative of the evils of a spirit of revenge; a good test of spirit identity will be narrated by Mrs. M. H. Wallis; "Robbery Revealed and Evil Designs." "Edina" will recount an interesting case of spirit-return through his daughter, under the title of "The House that Fell."

AN INTERESTING CIRCUMSTANCE is related in the Crystal Palace programme book. Schumann, in a letter to Hiller, April 25th, 1853, writes:—"Yesterday, for the first time, we turned a table. A wonderful power! Only think! I asked it to give the rhythm of the two first bars of the C minor symphony. There was a longer pause than usual, and then the answer came, $\text{B} \text{ B} \text{ B} \text{ B} \text{ B} \text{ B}$, very slowly at first. But, said I, the *tempo* is quicker, my dear table; and then he gave it right." Here we have Schumann's testimony that the spirits (?) succeeded where many of our expert performers seem to fail.—*Musical News*.

OUR POSTAL MISSION.—Our advt. in *The Morning*, for several days, brought us 9 or 10 applications. We have now arranged for a quarter's advt. in *The Clarion*, and thanks to a local friend, who sends 3s. towards the expense, shall also advertise in the *Kentish Gazette*. We ought to have one in the *Review of Reviews*, but have not sufficient funds. A Halifax friend, now the Ashcroft fever is on, is inserting the following as an advertisement in the local *Advertiser*. "Spiritualism.—Explanatory literature sent post free. *The Two Worlds*, 'The People's Popular Penny Spiritual Paper,' sent to new readers for 24 weeks, post free for 2s. 6d.—Address Manager, 73A, Corporation Street, Manchester."

Mr. S. CASH, of Birmingham, makes a suggestion, which, if carried out by all societies in England, would, he thinks, be "an additional means of bringing our cause before the notice of the public and increasing the sale of your valuable paper. My suggestion is this, that on the tables of all public reading rooms and libraries one or more copies of *The Two Worlds* should be placed. *The Nonconformist Times* and other religious papers can be met with, why not *The Two Worlds*? The cost would be insignificant compared with the probable results, as many attribute their investigation of Spiritualism to haphazard, as it were, and other unlooked for causes."

ORDERS COMING IN.—I am very well pleased indeed to see that you are about publishing in book form the "Rise and Progress of Spiritualism," for which I enclose 14 stamps for two copies and postage, which I suppose will be about right. Not only should every Spiritualist Societies' Library possess one, but every Spiritualist who wishes to be prepared to meet objectors on their own ground; but, unfortunately, there are too few Spiritualists who do read, too many who take for granted what is given them at circles or on Sunday platforms, therefore they are often an easy prey for strolling showmen of the Ashcroft type. More readers means more thinkers, and more progress to the cause.—I am, yours, A 22 Years' Reader of Spiritual Literature.

STOKE-ON-TRENT. May Bank, Wolstanton.—The following facts were given through the mediumship of Mr. William Griffiths, of Hanley: "In March last year (exactly 12 months ago) an individual with whom I had several business transactions was preparing a very careful and well-planned scheme to swindle me. This plan was shown clairvoyantly to my friend, who immediately put me on my guard, giving the hour and day when to expect the scheme being put into execution. It is needless to say I entirely frustrated the fraud, staying at home the evening I was to expect its attempted performance. In October last year I was unfortunate enough to be out of employment. I was again told all my endeavours to procure a situation would prove fruitless until March of the present year (exactly six months). In the face of this I made several (too numerous to count) applications—all unsuccessful; when, on the first of this month, I received a letter by the morning post, saying my services were required in a town several miles away. The accuracy of both predictions being remarkable, I give them for the benefit of others. A friend of mine, who was present both times, has kindly attached his signature, being able to fully bear out these statements as absolutely true.—P. Quartermaine—E. Lounds."

MYSTERIOUS OCCURRENCES IN SWEDEN.—The Royal residence at Stockholm was recently the theatre of various exploits of a mysterious nature, which greatly troubled the peace of the Crown Prince and Princess of Denmark, who have been staying there lately. On the first night of their stay the Grand Chamberlain was thrown violently out of bed, and the following morning Prince John complained of being disturbed during the night by violent noises. On the following evening the Princess was writing in the salon of the Castle, which was brilliantly lighted, when a person unknown to her entered the room. Surprised at the intrusion she rose to summon the servant, when the figure retreated and disappeared in the corridor. Then Prince Christian, eldest son of the Crown Prince, having entered one of the rooms in search of some object during the evening, returned in affright declaring that the chamber was filled with strange men. Finally, on the evening of their departure from the Castle, the Crown Prince of Sweden, while engaged in a game of whist with the Danish visitors, declared that a stranger had looked over his shoulder at his cards. This is the story as it is circulating in Stockholm, and a singular feature of the affair is that the present castle stands on the site of a Royal dwelling which was demolished many years ago mainly because it was reputed to be haunted.

Mr. Gorr's dry goods give every satisfaction, so far as we can learn, and are worth a trial.—[See Advt.]

TO NOTTINGHAM FOLK IN AMERICA.—Kindly allow me through *The Two Worlds* to request all Spiritualists who have left Nottingham and are residing in America to correspond with me, that we may keep in touch with each other; and any more Spiritualists who come this way I shall be pleased if they will send me their addresses.—Yours truly, and for the truth,—W. Yates, 2937, Indiana Avenue, Chicago, Illinois, U.S.A.

A GOOD WAY TO HELP THE CAUSE.—Announcement was made a short time since from the platform of a certain Lancashire Spiritualist Society that any persons who would give in their names as regular customers should have *The Two Worlds* DELIVERED at their homes on Fridays, as one of the lads connected with the Lyceum had agreed to take them round. In this way much good can be effected, as people are thus kept acquainted with what is going on, and their interest is maintained.

HOW ASHCROFT SNUFFED OUT SPIRITUALISM IN Belper.—Mr. Alfred Smedley testified on February 27 that since Mr. Ashcroft's visit they had a higher spirit manifested in their meetings and better and more regular attendances, and the funds are better than they ever were in the history of the society. That does not look like *dying*. From careful enquiry he cannot find that Mr. Ashcroft gave any satisfactory information on Spiritualism to any one, and about the only effects of his visit have been an increase of prejudice and bitterness in the minds of bigots, and a spirit of enquiry in the more open-minded. He thought it best to let Ashcroft severely alone, and go on teaching the truth.

UNBRIDLED ASSURANCE!—Not until Mrs. Annie Besant becomes an exarnated spirit can she authoritatively make such statements as she made to a New York audience; and it is possible when she reaches that state she will change her views of truth in many very essential particulars. She advanced a theory of each individual possessing two bodies, one a "body of desire," the other a "robe of the spirit," but her definition under those terms will not, in our opinion, bear a critical analysis. Is it not singular that with ten or twelve months' enfranchisement from materialistic bondage Mrs. Besant should consider herself qualified to deliver, in the course of her remarks, what a reporter terms "a philippic against Spiritualistic séances, which was well applauded!" In it she denounced mediums as "using great powers which they did not understand, in a shameful, degraded way," thus libelling and traducing tens of thousands of individuals in this country, as pure-hearted, truth-loving and honest as herself, and as intelligent and far better informed of the laws governing spirit-life and spirit-return and communion, because of their ten, twenty or more years of study and experience, against her year or so of investigation, made with a mental reservation antagonistic to Spiritualism, and friendly to Theosophy. We advise Mrs. Besant to acquire more information before she undertakes to teach the people what Modern Spiritualism is.—*Banner of Light*.

SPIRITUALISM ECLECTIC AND THE STEAD EPISODE.—Mr. J. J. Morse, at Cardiff, on the 5th, in the morning on "Spiritualism the True Eclecticism," delivered a fine address. Spiritualism, intelligently interpreted, does not favour the formation of fixed and unalterable conclusions, does not fossilise opinions and say that having once got hold of a truth nothing further can be learned about it. It sets up an eclectic philosophy which recognises portions of living truths in all the religious beliefs of the world's history; it shows that in every age has been concentrated the accumulations of preceding ages, so that in the slow, but sure, evolution of Nature's laws the present day concentration of past developments will form the basis for future unfoldment and clearer perceptions of truth. Spiritualism, utilising the highest and best conceptions of every age, shall become the touchstone that will reveal the grains of truth embodied in all religious beliefs, separating therefrom the *chaff* of ignorance and misconception, and thus ultimately harmonising the many opposing systems, shall prove itself to be what we claim it is, "the true Eclecticism." The evening subject was "W. T. Stead: an Episode in Modern Spiritualism." The speaker, taking a brief review of the inception and growth of modern Spiritualism, of its pertinacious advance in spite of opposition on all sides of the most bitter and arrogant types, reminded Spiritualists who might feel something akin to jealousy at the invasion of their particular domain by a comparative outsider, that they may console themselves with the fact that it was by *their* persistent and courageous defence and propagandism of the phenomena and philosophy of Spiritualism that the conditions were prepared by which Mr. W. T. Stead has been enabled to so successfully introduce the subject to a world-wide host of thinking men and women. He paid high tribute to the intellectual acumen of Mr. Stead, and to the persistent, methodical effort, honesty, and courage which he has displayed. Let Spiritualists welcome all noble effort of this kind, but, while the tide has turned in their favour, let them beware of the attendant dangers of the altered circumstances, and keep their own course as heretofore without deviation or concession to the many specious overtures which will, without doubt, in time arise. The address was a powerful one, occupying ten minutes over the hour, and was listened to with great evident interest by a crowded audience. Monday evening: replies to written questions from the audience.

IN MEMORIAM.

ANOTHER OF THE "OLD GUARD" GONE.—Jas. Singleton, of Bury, near Manchester, passed to the higher life on Wednesday, March 1st, aged 75. Mr. Singleton was well known throughout the Lancashire district as one of the early pioneers of Spiritualism. During the propaganda work of the late Lancashire committee, he acted as treasurer, which office he fulfilled faithfully and well for five years. His influence, energy, and means, were always at the service of the movement. Ever faithful to the light he had received, he was enthusiastic and zealous in his efforts to impart it to others. In conjunction with the earnest little band of workers (some of whom preceded him to the spirit life, viz., C. Parsons, John Lamont, Jas. Sutcliffe, W. Johnson, T. Kershaw, John Howard, Jas. Quaraby, Richard Fittion, John Hartley, T. Langley, J. Rogers, Lewis Firth, Richard Chiswell, and others), he assisted to carry out the energetic campaign which laid the foundation for the present extensive movement in Lancashire. His last words to his daughter, ere he passed away, were, "I am going home." The interment took place on Saturday, the 4th inst., in Bury Cemetery, and was conducted by Messrs. Lee, Johnson, and Firth.